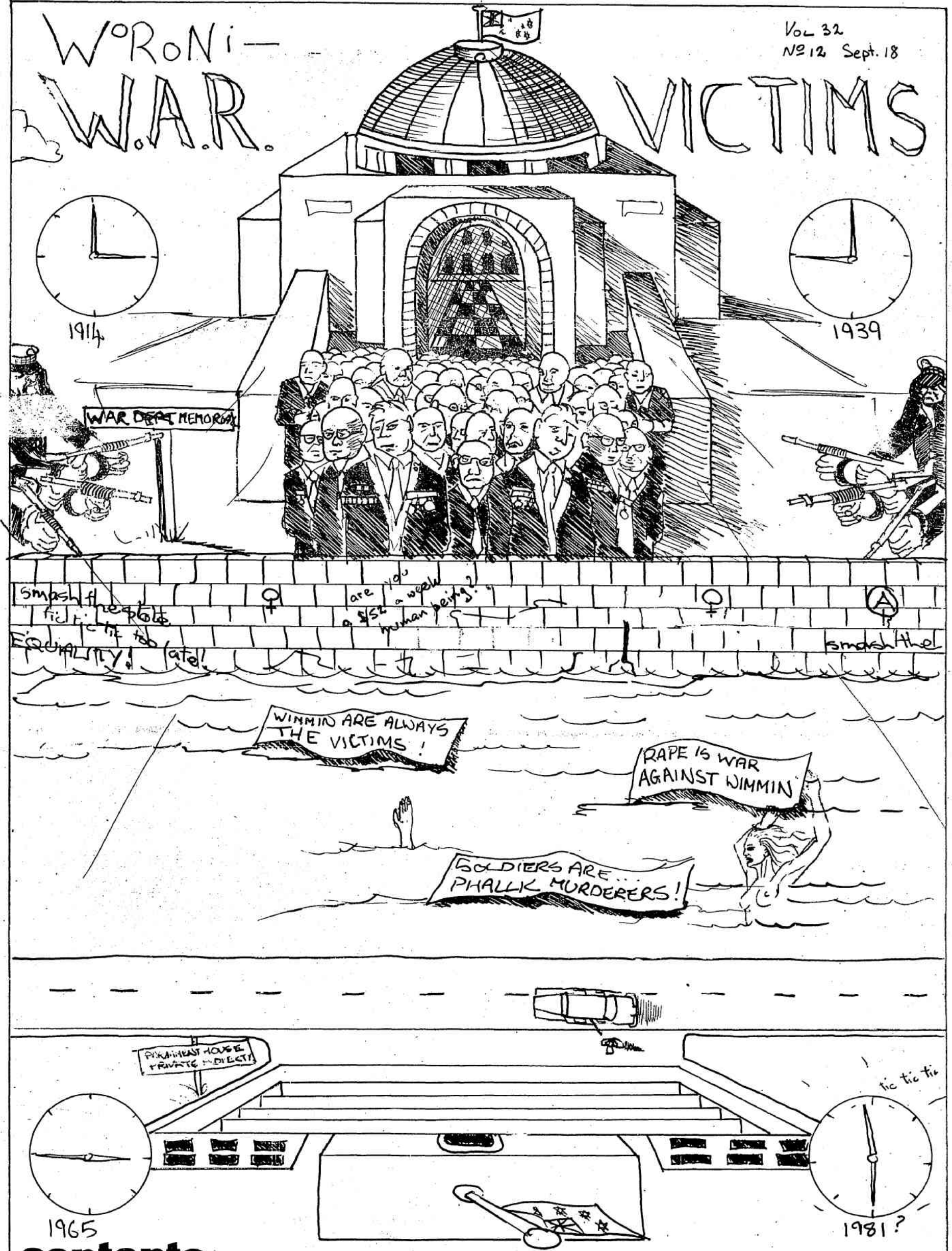


W<sup>o</sup>Roni-  
WAR.

VICTIMS



**contents**

Women Against Rape  
Going to Court?  
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Peace Day

# editorial



Dear readers,  
Hello. There are now six weeks to go before exams begin SICK (sic). It's now time to nominate for Students' Association positions..... relief is at hand .....no longer will you have to put up with we overworked lackies: we're getting a new lot whom you can exploit, underpay and generally control. Already thanks to voters we have two new reps on Council: Ian Rout and Michael Bartos.

On the accommodation front, a letter has been sent to the Vice-Chancellor

expressing strong resentment against Council's rejection of the accommodation demands. This University regards accommodation as an investment rather than as a social good. The ivory tower mentality lives on. Their latest move is to create a sub-committee from Council to further investigate already investigated areas. How much do we have to pay before this lot recognises the plight of the more needy students studying on this campus?

Regrettably amongst some of us there is an element of indifference creeping in-

to our thoughts and actions. STOP THIS! Decisions must be made concerning our fate in next year's S.A. We face strong attacks from the Federal Government over the issue of voluntary membership of the S.A while accommodation and assessment loom up as major battles. To this end we will be presenting a series of interviews from all prospective candidates so that when you vote you will have been informed of the priorities which each candidate stands for.

Look out for an end of year 'speciality' that puts an end to WORONI 1980.

## letters

### O'SEAS

Dear Friends,

We have recently heard of a 4-page article "The Militarization of Samar", which appeared in the Feb. 8, 1980 issue of Woroni. We would be most grateful if you would send up a copy of the article, and we would also welcome your participation in our network. We shall look forward to hearing from you.

Yours sincerely,

Helen Andrews  
Asia/Pacific Coordinator  
Human Rights Internet.  
Washington D.C. USA.

### NRK

①

Dear Woroni,

C. Warren "Warren on Anarchy, Again" Woroni 8.9.80, apparently feels competent to diagnose mental characteristics even through the mail. My anger is not focused on so puny an enemy as marxism. Perhaps he should seek medical training at Moscow State, since the KGB clearly requires the services of his caliber for their mental hospitals (i.e. political prisons).

Marxists are hardly in a position to preach either the moral or practical superiority of their dogma to anarchists. It is very obvious that, all the atrocities of marxist states aside, they are not even competent to provide their "citizens" with the standard of living in a second-class bourgeois capital state. Marxism is merely the last gasp of the ruling class, in a final attempt to maintain some kind of elitist hierarchy, the only way they can survive. Warren has it backwards. Exploitation will only end when the state, as the ultimate tool of all ruling classes, is abolished in toto, and voluntary relationships are the only kind possible. The only difference between a bourgeois state and a proletarian state are the hypocritical slogans of each.

When I call marxism a pseudoscience, I mean it in the same sense as I refer to its 19th century counterpart, phrenology. BOTH are based on a ridiculously simplistic and irrational view of the nature of human biosocial realities. No human personality can be adequately described in any respect with regard to the superficial structure of the cranium. Neither can we understand any human society, much the less change for the better, by

means of outmoded mechanistic views of social relationships, or the use of force and fraud. Human beings are not machines! they do not exist for the sake of the elitists who claim the mystical "scientific" know-how of economics and dialectical materialism. The only hope for a truly marxist society is to rule forever over a hopeless lot of pseudo-social zombies, who ooo and ahh over fearless leaders' dogmatic arbitrary assertions.

It is in the interests of all statists (capitalist, fascist, or marxist) to maintain the myth that anarchism is impractical. Nothing could be further from the truth:

A truly scientific view of human social organization throughout our evolution will reveal that the authoritarian social systems have evolved, not through any kind of magical efficiency, but through sheer brute force. This can be countered by retaliation, if necessary, but most effectively by exposing fundamental strategies of all ruling classes, which depend on the control of culture through the church and state.

Once the state is abolished, a myriad variety of forms of human social organization will be free to explore new relationships, or modify old ones, without arbitrarily imposing one social system on everyone. A hopeless dream you say? But we are ALL dreamers. Anarchists simply refuse to accept the nightmare offered by the likes of Fraser, Hayden or Warren.

In Mutual Autonomy,  
H. Olson.

Chris Warren was heard at a party last Friday night, loudly singing "Anarchy in the U.K." Maybe he's had a change of heart?

Eds.

②

Dear Persons,

There is much to take issue with (as well as some points to agree with) in the articles on anarchism by Bob James and Greg Falk (Woroni 23.5.80) I believe Bob James is right in seeing power as the central concept in an anarchist social analysis, rather than wealth as in a Marxist analysis, but his points on Marxism otherwise show a tendency to substitute psychologizing and ad hominem considerations for reasoned argument. For example, exactly how does the fact that most vocal and 'serious' Marxists are male show what is wrong with Marxism? Most

vocal and 'serious' proponents of any position in our society (except those connected with feminism itself) have been and are male - and this includes anarchism. Feminism is not the key to the universe. To obtain a genuine and thoroughgoing alternative 'libertarian' socialism there is a great deal more in Marxism that should be abandoned or changed other than its statism and the maleness of its proponents - for example materialism, determinism (including economic determinism), the class reduction approach and the class explanation of history and of the state, the urban chauvinism, the approach to industrialism, technology, the environment and the domination of nature, and the doctrine of capitalism as a necessary stage, to name a few. Once all these things are stripped off, not a great deal of Marx's distinctive contribution to socialist thought remains. It is a mistake too to imagine that they can simply be dropped piecemeal - the theory is an integral one with parts closely interconnected, and many such assumptions are written into the theory in an essential way. Rather than putting large efforts into trying to repair a shaky edifice which has had its foundations undermined, it might be better to start on a new building, profiting from an understanding of the strengths and weaknesses of the old structure.

It is difficult to extract a consistent social theory from Greg Falk's article. He tells us that "individualist" anarchists are distinguished by the belief that "society is not an organism but a collection of autonomous individuals", but earlier adopts what appears to be the same position himself ("the basic unit of personkind is the individual human being . . . society is nothing more than a collection of individuals . . ."), although claiming to be a communist anarchist. The account he provides of communism and of Bakunin's collectivism is misleading. Communism is NOT the same position as or a "detailed" development" of Bakunin's collectivism - it is a different position, and the pretence that it is the same is a convenient fiction fostered to play down the embarrassing fact that the "father of anarchism" (no mother is recorded) was not a communist. Bakunin was critical of communism and his collectivism, which stood in contrast to it, was a mixed position which allowed a sort of mutualism to be practised against a background of social and communal ownership and control of the means of production (Bakunin was at this stage strongly influenced by Proudhon). Later Bakunin modified his collectivism to a pluralist form, which allowed for "the possession in common of all instruments of production, and the liberty of each group to divide the produce as they think fit, according to

communist or any other principles." In this he was followed by the nineteenth century Spanish anarchist movement, which he strongly influenced. This pluralist collectivism, although excluding anarcho-capitalism and true individualist anarchism, allows for both communism and less extreme mixed positions which permit a combination of communal and individual control. Malatesta, also strongly influenced by Bakunin, although himself believing that communism would be the best form of economic organisation, had a pluralist outlook, and S. Dolgoff, editor of Bakunin's work on anarchism, is another pluralist.

It is a pity that Bakunin's pluralism is not better understood. It allows for a variety of anarchist economic positions, and for a democratic, experimental and undogmatic approach to them. Its allowance for mixed options is particularly important in view of the many objections to anarchist communism and the poor track record it has in practice. During Spanish anarchism in the thirties, communities practising total communism are reported to have had a significantly higher rate of failure than other types, and communes and cooperatives in contemporary alternative society which are based on total communism also appear to be much less successful than those based on combinations of communal and individual control. A pluralist approach could avoid much unnecessary divisiveness (although Marxist critics of these divisions within anarchism conveniently overlook the fact that Marxism is equally divided), and also help prevent anarchist communism being treated as an unquestionable article of faith, another political dogma into whose mould of ideological purity all people and communities must somehow be got to fit. The neglect of important mixed options and the doctrine that anarchist communism is the only option open to the 'libertarian left' may provide anarchist communists with an easy argument for their extreme position ("the alternative to us is Ayn Rand"), but it is based on a false choice, is historically inaccurate, and does not advance the business of finding workable and attractive alternatives to the present system.

Yours,  
Val Routley

more  
letters  
page 5

# Outline

## TEAS INCREASE

Part of the recently delivered Federal Budget was an increase in the availability and the amount of TEAS, at least on the surface. Full TEAS has gone from \$45.15 to \$49.67 per week (of course that's not going to apply till next year), and cut-off point on the parental income means test has gone from \$9,400 to \$10,312. Unfortunately these are only adjustments, representing no real increase, since the CPI is bound to rise at least 10% this year, like every other year, despite the Fraser Government's heroic axing of public expenditure "to curb inflation". TEAS will still be worth less than it was when first introduced in 1974, as it always has been, in real terms.

But why has the Federal government conceded even this much? A belated attack of conscience? Or could it have something to do with the political pressure mobilised by the AUS National Student Financing Campaign?

As the national student union AUS has been working very hard on this most important aspect of student conditions: it was decided upon as a key objective at the last Annual Council. Typically, the bureaucratic tendency has found its necessary fulfillment, in tendering submissions and lobbying members of Parliament, with the established parties. But there has also been extensive and co-ordinated activity in every region, in which all concerned students could participate: many from ANU, CCAE and the School of Art would remember the Tea Party which was the main focus of the TEAS week here. The people throughout Australia, within tertiary institutions and the community as a whole, whom we contacted then, and the changes in their ideas that may well have resulted, in terms of knowledge and attitudes, were a part of the general public whose opinions have produced the political necessity of some TEAS concession. This is the same whether that is characterised as a moral necessity for any government, or as a deceptive election year manoeuvre for an elected government trying to retain fragmentary credibility.

AUS campaigning has had results with other parties too. The ALP is committed to an increase in TEAS to about the same level as the dole, i.e. the 1974 level, and indexation of all allowances. It has been seen as politically foolhardy for them to champion AUS policy of TEAS at 120% of the Henderson Poverty Line, because of their defensive position under Murdoch/Fairfax attack for "economic irresponsibility". The Australian Democrats have come to the fore with a suitably democratic approach to education: they have endorsed AUS policy wholesale at least in this area. It is significant that this visionary stance has been taken, even though it is unlikely to see legislative implementation.

Having seen the policy of two other parties, we must be level-headed when looking at the Liberal and National Party policies which could only offer a \$4-a-week notional increase, after two years depreciation in the face of the real need for a living allowance if education is to be a right and not a privilege. It's fairly obvious that a government which axed Medibank despite election promises, which is still cutting back on socially useful things like health, welfare and education and at the same time is boosting "defence" military aid and the para-military police for crowd control, is not really attached to freely available tertiary education. Don't be fooled in October: one party is still behind companies, and another is still behind people.

## AMAX

Who says that the transnationals do not own a substantial part of Australia's resources?

Amax is one of the world's largest mining companies. It has no Australian shareholdings but sends all its profits to its American headoffice. In 1978 its world net profits were \$160 million.

Much of Amax belongs to two major companies - Standard Oil of California (who in Australia are part owners of Caltex) which incidentally, despite inflation and mass unemployment and a reduced working people's standard, made a profit greater than 100% on its previous year's when in 1979 it recorded \$43.3 million in spare cash) and Selection Trust. Selection Trust is UK based and currently is being bought by British Petroleum (B.P. recorded a profit of \$23.4 million in 1979) which is 50% owned by the British Government. Up till now Selection Trust has made much of its profits in South Africa as part of the multi-millionaire Oppenheimer family Empire. As such it was allied to De Beers, Anglo American and Stockdale and indirectly with C.R.A.

Amax makes most of its money in the US and Canada - but also has shares in major mines in Namibia and South Africa. In Western Australia, Amax owns one quarter of Mount Newman, the world's biggest iron mine, and is its sole marketing agent. This land is on the traditional land of the Jigalong Aborigines - but they were never consulted before it started in 1969, receive nothing from it and live in poverty nearby. Amax is partners here with B.H.P., Seltrust and C.S.R. - from C.S.R. they obtained the drilling rig now on Noonkanbah.

Meanwhile a \$1 million, 60-house village is being planned for Noonkanbah Station Aborigines. The W.A. State Minister for Cultural Affairs, Mr Grayden said the village "will make Noonkanbah one of the foremost Aboriginal communities in the country".

Simple maths reveals each house will cost \$16,000. How much of this money will be spent in preparations etc. is not clear. We wonder whether the houses built will be of the traditional western, low-cost, weatherboard variety? Will Aborigines be given the opportunity to influence design so they can create, for example, an 'organic house' with open walls, resistant to heat and areas for dogs, firewood, etc.

Interestingly, the village is to be built on an 'area of influence' as classified by the Western Australian Museum Trust. The same 'area of influence' includes the AMAX drilling site.

Is this a bribe to buy off the natives? Who are they kidding !!

## COUNCIL

Yet again Council proved to be a constant source of delight for those three undergraduate students privileged enough to see those great white gods in action.

A potentially boring exercise in showing that our books don't balance (i.e. the Vice-Chancellor's monologue on the financial state of the Uni.) becoming quite interesting when in the course of debate two favoured solutions to the situation kept recurring.

1. More funding from private enterprise
2. Reintroduction of fees for students.

The first is particularly worrying. All year these same people have been crying-out about invasion of University autonomy. Don't they realize that private funding carries many more strings attached than does government funding. Courses will become even more market based and any current critical analysis and investigation of our profit-based economy will be severely under threat.

The second way of resolving the financial problems of the University was to fall back on the User Pays philosophy.

Hence, we had stirring speeches from people such as the Chancellor of this University, Sir John Crawford, commiserating the day that fees were abolished for students!

The whole picture is pretty depressing. Yes education funding is being hit and hit hard by the present government but the solution is not to run to private corporations so that Unis can do their market research, product investigation or whatever for them and it is certainly not an acceptable solution to require students to pay for an education that should be a right and not a privilege!

*I think we should know our enemies and I'd like to suggest there is a sizeable number of them on the Governing Body of this University.*

Louise Tarrant.

## (A) QSLD

There are many conservative and liberal people in Queensland who have become very concerned at the draconian actions of the government and its police stooges. At present under the Health Act the police can enter any house "to search for drugs". They can pass on any information they like to companies and government departments about an individual, whether it is true or false. The more power the police have, the greater their arrogance becomes, and many "law abiding" citizens are going to bear the brunt of this. Those people who argue for social change must also convince the people at large that they do not stand for more secret police, more laws, more restrictions . . . .

This is the view expressed in the second issue of the Brisbane Anarchist Newsletter - "NO LIMITS". The paper is a once monthly publication and provides an alternative view to issues such as the 35 hour week, Noonkanbah, alternative lifestyles and anti-militarism.

To anarchists the need for such a newsletter is obvious - a democratic revolution can never take place without a much greater exchange of information about every level of social life, from the local to the international.

The newsletter's collective are looking for feedback and contributions from the people who read it. Correspondence is invited - the postal address is NO LIMITS

C/- P.O. Box 332,  
North Quay, 4000 Qld.

(subscriptions are \$3 for six issues)

"The law in its majestic impartiality, punishes rich and poor alike, for begging alms, sleeping under bridges, stealing bread" . . . In societies where there is widespread poverty existing alongside vast wealth for a small minority there can be no such thing as impartiality of the law.

**JOBLESS ACTION COMMUNITY CAMPAIGN**

Jobless Action are running two candidates for the Senate, on an Unemployment ticket.

Help is needed from the organizational level through to personning polling booths on the day, leafletting, poster putting up, soupkitchens, etc.

A BBQ/planning meeting for all interested people is at Dave Clarke's place on Sunday, 14 September from 12 noon on (bring a plate)

Contacts: Dave Clarke 14 Schlick Street, Yarralumla  
Gary Powell. — 47.7647 (h)  
Jobless Action — 47 9001;  
47 9016.

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**One World Week September 21-28**

**CANBERRA**

**Events for the week**

**MONDAY September 22**  
8 pm. Showing of the film "BOTTLE BABIES" at the Woden Churches Centre — Woden.

This film vividly documents the increasing malnutrition caused by bottle feeding in the Third World. Breast feeding has been discouraged through questionable practices of large infant food companies. (Sponsored by Canberra Action for World Development)

**WEDNESDAY September 24**  
Dr ERNA BENNET from the Food and Agriculture Organisation of the United Nations (Rome) will be in Canberra as part of One World Week.

Her special interests are food distribution in the world and Plant Varieties Rights Legislation. Two public meetings have been organised:

12 noon An Asian Luncheon at the Yarralumla United Church Hall where Dr Bennett is the speaker. Cost is \$4 (\$3 for pensioners and students). Organised by the Yarralumla United Church Women's Fellowship. Phone Jean Thomson 81 3396; Edith Ridge 81 1406; Yvonne Holgate 88 6934 for reservations or enquiries.

8 pm Public Meeting at Copland Theatre, A.N.U. (Sponsored by the Environment Centre)

**SUNDAY September 28**  
All Day: The annual Freedom From Hunger Campaign doorknock. Contact Lorna McClennan 48 0555 (day).

Morning: "Pedal for People", a bike ride organised by Foster Parents Plan and Canberra Apex Clubs to raise funds for PLAN projects. You can join in by riding your bike from home to the ANU by lunchtime; where music, dancing and refreshments. Contact Don Dilley 88 1480.

3 pm One World Forum and Display at St John Anglican Church Hall, Reid. (Sponsored by the Zadok Centre, Anglican Work Division on Church and Community and the Uniting Church Committee on Social Responsibility).

**TUESDAY September 30**  
8 pm One World Week Canberra FOLLOW-UP MEETING City Uniting Church, Cnr Barry Drive and Northbourne Ave.

these are all PUBLIC EVENTS'

You are invited to attend.

**ANU SPORTS UNION**

Club-Executive Officers, Affiliated Sports Union Clubs:

The attention of clubs and members is drawn to the following matters arising out of the minutes of the Sports Council meeting held 18th August, 1980.

**Ex Gratia Compensation**  
Due to the escalating costs of medical and hospital treatment, persons participating in high risk sports are advised to consider taking out personal health insurance to cover the costs of treatment of injuries. The Sports Council under the ex gratia compensation scheme is not under its present financial limitation, able to extend the scope of the scheme and therefore cannot consider the cost of expensive medical and hospital treatment, other than that presently considered and covered by policy guidelines already established.

**Intersarsity Contests**  
The attention of clubs is drawn to the strict eligibility requirements for teams attending intersarsity contests. Should any club be in doubt, a copy of the eligibility rules are available from Sports Union Office.

Also, where teams withdraw from contests in the month preceding the commencement of such contests, a penalty payment of \$5 per team member is to be paid to the host University to offset some of their costs in preparations for the contests. Such payments will be regarded as a debt against clubs and will not be met by the Sports Union.

**Sports Centre Charges**  
Sports Council is concerned about the increasing cost of operating the Sports Hall facility and associated areas and is unwilling to continue to subsidise the facility by surpluses from other areas, and at the expense of users of other sports facilities within the University. It is therefore proposed that consideration be given to members using the facility on a "user pay" basis, together with restricting usage by members and clubs to certain hours, and hiring the facility to community groups.

Whilst no specific policy has been formulated, clubs and members are invited to comment on these proposals and/or suggest alternative ways of increasing the revenue for this area to reduce the substantial deficit accruing to the area. An increase in membership fees at this time to meet the shortfalls in expenditure would not be regarded as appropriate, as further increases in fees are required for the development of additional facilities as proposed by the membership.

Your thoughts and suggestions on these proposals at your earliest convenience would be appreciated.

Philip G. Brodsky  
Executive Officer.

**A LESBIAN AND HOMOSEXUAL CONFERENCE IN CANBERRA ?**

The 6th National Homosexual Conference has just finished in Sydney. These conferences present a venue for many diverse groups of Lesbians and Homosexual men to get together to discuss problems, new ideas, meet new people, formulate plans, carry out positive action etc.

It has been decided that the 7th National Conference should be held in Canberra or Adelaide. Therefore a PUBLIC MEETING is called to discuss —

- i) do we want the conference in Canberra?
- ii) do we have the resources to make it a success?

This meeting will take place on Tuesday, 30th September at 8.00pm in the Health Promotions Centre (on the corner of Childers & Rudd Sts)

Any queries can be directed to P.O. Box, 686, Woden ACT.

**WAT'S ON AT THE UNION**

Fri. 19th Lunch: Dave Kain  
Arvo: Dave Kain and Ginny Lowe  
Night: Cobra and The Grind.

Sat. 20: Arvo: Charlie Gardiner Trio  
Night: Tooths Big Band.

Mon. 22: Social Folk Dancing (Meetings Room, 8 pm)

Thurs. 25th: X.T.C.

Fri. 26th: 4.30 to 6.30: Chris & Bernie

Sat. 27th: Glass.

A Special General Meeting of the ANU Union will be held to discuss "A lack of confidence in the Executive of our student union" and the alleged "neglect shown by the catering manager" in regard to a function organized by 'Blokies on Campus'.

All motions must be submitted to at least five days before the meeting. The date of the meeting will be announced later this week.

**BLOKES ON CAMPUS presents**

**YE MEDIEVAL FEAST**  
all you can eat and drink for \$9. including spit roasted pig and lamb, vegetables and fruit, mead, beer wines, etc.

Two Renaissance bands and dancers.

at the ANU Union, 7 pm

Saturday, September 20th.  
Tickets on sale: Ph 49 1771  
or see: Tim Barton, Tony Croke, John Hallion, Doug Owen, Brad Jeffries, Andrew Lewis, Dave Hughes, Ian Sedger, Andy Chalmers, Tom Irvine, John Freeman.  
ALL WELCOME — particularly Staff.

**THIS TERM WE WILL STICK STRICTLY TO OUR DEADLINES**

Deadline	Edition
Tuesday, 23 Sept.	30 September
Tuesday, 7 Oct	14 October
Tuesday 21 Oct.	28 October.
	(final edition)

## MORE LETTERS

### CHRIST!

The Editors,  
"Woroni"

Religion has always had its caricatures. Both its protagonists and antagonists have been quick to draw attention to these in the August 5th edition of "Woroni".

All caricatures have a great deal of truth in them. However, the presentation of that truth to the exclusion of all other truth results in distortion and error.

We believe that the resolution leading to the correction of such distortion lies not in confrontation, not in apologetics, but in dialogue.

Dialogue requires an openness of mind on the part of each participant concerned. It requires integrity concerning one's own beliefs and the willingness to hear the other and accept and integrate that which is consistent to one's own stance.

Dialogue is not wishy-washy compromise. It is a risk. It places each participant in a position where his or her views are open to challenge and change.

Dialogue is not inconsistent with Jesus' encounters with people from a wide representation of his country's social strata: soldiers, priests, labourers, tax-collectors, teachers, prostitutes, and political leaders. His rapport with so many was due to his ability to receive as well as give.

We join together in a summons to dialogue. We call together the Christians of various streams, those of other religious and philosophic persuasions, and those who seek. In this way the caricatures will be dispelled, and truth will come into sharper focus.

Dennis Ryle (sgd.)  
Sandy Murray by assent  
Bob Willson "  
David Willis "  
(University Chaplaincy  
Team)

Dear Editors,

I read with interest the article by Bruce Lee Rogers entitled Some Ugly Aspects of Christianity and train of thought was sparked on reading his quick reference to Romans 1:27-32 in relation to intolerance of Christian teaching to homosexuality and lesbian behaviour. While personally holding that behaviour to be wrong, I believe, in looking at the flow of the passage from verse 18-32, Paul is talking of a

dynamic which operates when people depart from a basic heart knowledge of God. (Seen through created order and beauty).

In verse 21 Romans, Chapter 1 shows the refusal to honour God which leads to no reverence or fear of God, warped values, rejection of any ultimate authority and consequently an irrational negative attitude against all authority.

Refusing to thank God (a heart attitude) also leads to dissatisfaction, a cynical super-critical attitude, inability to trust or believe anything, then to a lack of relationship, then to loss of joy.

So in Romans 1:22,23 Paul refers to the worship of things rather than the unseen creator. Ancient idolatry took the form of creating statues and images of created birds, animals and reptiles. Modern idolatry has the same dynamic in people images, pictures and ideas and then drawing others around them in the hope, or belief that they may give life to solve their social problems. Thus the birth of many movements and institutions occurs.

People give them selves to ideas and things and institutions rather than to God and the love of those near to them. Then God is unable to communicate through the heart and thus they are given up to unnatural sexual and other social relationships.

Examples of the modern idolatry can be seen individually and socially, e.g. (a) Pol Pot's ideology and his massacre of people in Kampuchea.

(b) The idolatry of money and corporate goals by some multinationals above the poor countries,

(c) Conservative governments worship of the Economy above all other human needs.

(d) The left thinking that government regulations, ownership or institutions can solve social problems without change of the individual,

(e) Soviet Youth and Polish workers are tired of idolatry of Marxist ideas which show no real working out in practice. Just like religious words without any power or life or demonstration - July 7 - Newsweek p.44.

(f) Religious people in the Spanish Inquisition, the Ustasa and the church in Gallileo's time show that they put religious concepts above care for people which would express in real life the nature of God who is love.

Thus I submit that Bruce Lee Rogers' article in Woroni (5.8.80) shows nothing more than the fact that some religious people need freedom from idolatry of dogma just as much as the rest of the human race who are bound to their minds, bodies and political dogmas (on both sides). Political ideologists (idolaters) can be just as bigoted and "religious" as any hardline religious movement I have seen and completely insensitive to any person who gets in their way. Our modern tendency can be to set our minds and affections or externalities and nations and corporations (on the right) rather than love of people and God personally in the locality where we live.

In fact I would submit that the track record of Christians in terms of care and humanitarian concern probably outstrips the track record of the rest of the human race. I will just name a few, Lifeline, Koomarri, Salvation Army. Many small communities of Christians exist which show personal and local concern as well as those which have not been good examples. Thus religious people as well as the whole human race are in need of the heart relationship with God that will be expressed in the per-

sonal characterisation of love, truth and genuine concern.

Ken Hubert.

### SPORT

Dear Sir,

Those of your readers who are fortunate enough to be executive officers of "affiliated Sports Union clubs" may now be aware that the Sports Council is proposing that "consideration be given to members using the University Sports hall on a "user pay" basis, together with restricting usage by members and clubs to certain hours and hiring the facility to community groups.

Put more bluntly, it seems that Sports Council having authorised the building of their status symbol can no longer afford to pay for it.

In a circular dated 24 August Mr Brodsky, (The Executive Officer) states that Sports Council is concerned about the increasing "costs of operating the Sports Hall facility and associated areas (? ) and is unwilling to continue to subsidize the facility by surpluses from other areas and at the expense of users of other sports facilities within the university".

In order to try and ascertain the nature of these increasing costs, I contacted a Mr C. Watson (the Administrative Officer) and he was unable to estimate the increases in "costs of operation" (strange!). He stated however that the deficit on the Sports Hall would be \$118,000 this year. This figure was reached in a rather peculiar manner; \$70,000 was charged as capital costs, about \$8,000 of the Recreational Officer's salary (another resounding title) the rationale being apparently that her office was next to the Sports Hall. On top of this there was \$10 - 11,000 for the after hours attendant.

Let's examine these charges in turn. Any student of accounting knows that it is customary to amortise the cost of an asset over time (i.e a capital charge). The \$70,000 is in effect such a charge. The interesting aspect is that Sports Union own not one building but three, the other two being the sailing club boatshed at Yarralumla Bay and the Rowing Club shed at Sullivan's Creek. Mr Watson stated that capital cost were not levied on these buildings as no loan had been raised to cover their construction, the money had been met from consolidated revenue. From an accounting viewpoint the logic of this is rather dubious. (an asset should be amortized whether financed internally or externally). But put quite simply why should the users of one building have to pay towards its capital costs while those using the other buildings have them presented to them debt free?

The services of the Recreation Officer and after hours attendant cannot be viewed as essential as for many years the Kingsley St. Hall ran smoothly without them.

So where does this leave us? From a supposed shortfall of \$118,000 is reduced to \$30,000 (about \$4 per member), a notional figure to be sure but no more notional than \$118,000.

The problem facing Sports Council seems to be that not enough money is coming in (or perhaps too much is going out) but I see no logic in stating that one area makes a profit and another a loss, how much "PROFIT" did the football or Judo clubs make last year? In this respect the users of the Squash Courts probably feel hard done by but in fact there is an opportunity cost there too. (If you don't know what that means Mr Watson - buy an Economic I text, e.g. "Samuel-

son") If non-members were allowed to use the courts at market rates the sports Union would receive more revenue so don't think just because you pay for a facility it doesn't mean you're not being subsidized.

Whilst from an economic standpoint a "user pay basis" is quite logical this is surely a case against compulsory fees, you can't have it both ways. Either you have compulsory fees OR you have a user pay system. (It has always struck me as inequitable that undergraduate students have to pay Sports Union fees whether they use the facility or not whereas postgraduate students have the choice.

Those of you fortunate (?) enough to have read the circular may have been puzzled by one of the concluding paragraphs. I quote "An increase in membership fees at this time to meet the shortfall in expenditure" (I think Mr Brodsky means revenue)" would not be regarded as appropriate as further increases in fees are required for the development of additional facilities as proposed by the membership."

Apart from being reminiscent of the language used by a headmaster when addressing errant schoolboys the logic seems rather inconsistent.

If a "user pay" system is to be introduced for all facilities I would hope, then surely no increases in membership fees are necessary.

Anyway just what facilities are proposed by the Sports Council, I mean the membership? surely not a swimming pool because we probably couldn't afford to let anyone use it.

The nasty thing about this whole business is that the circular went out to affiliated clubs whereas large numbers of the users of the Hall would not be members of these clubs so it is quite possible that users of the Sports Hall may be presented with yet another fait accompli.

In this context I would point out that the quorum for a General Meeting of the Sports Union, of which all undergraduates are members, is amazingly TWO! See paragraph 38 of the Constitution, available at Sports Union Office. The imposition of the joining fees, supposedly to pay for the Sports Hall, were imposed at such a meeting.

Yours faithfully,

J. Coochey.  
ANU.

**Keep those  
cards and  
letters  
coming folks**

### AUSTRALIAN UNION OF STUDENTS REGIONAL ORGANISER ELECTIONS

Elections are being held for the position of South Australian Regional Organiser in September & October

The candidates for election are:  
HOWARD GLENN  
KERRY FORWARD

Watch notice boards and student publications for details of polling places and times.

All financial members of the union are eligible to vote.

Postal Ballots are available from the National Returning Officer, 95 Drummond Street, Carlton, Victoria 3053

Woroni 18.9.80 Page 5



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# Wreath women on bail pending appeal

CANBERRA. — Three women jailed on Thursday for obstructing police were released on bail pending an

tenced to a month's jail.

Mr Nichols told them on Thursday that they had "a tendency to become social

The three women were among 14 convicted on Thursday for obstruction. It was alleged that

were the ACT Trades and Labor Council, the Women's Electoral Lobby, and the

parade, she said the purpose of the demonstration — to draw attention to one of war's tragic consequences, sexual violence against women — was surely in the spirit of Anzac.

## ANZAC DAY DEMONSTRATION

# Women jailed for one month

Fourteen women convicted of obstructing police in their attempt to march behind Anzac Day marchers to lay a wreath they said would be in honour of women who had been raped in war were told yesterday that they were social mutineers who

Forbutt, gave evidence yesterday, each denying any intention to confront the police and saying that they were dispersing when police gave the order to arrest.

Mr Nichols said only one of the defendants

This would have amounted to a breach of the peace, and it was the duty of the police to prevent it.

One of the defendants had asked that he discharge her under Section 556A of the Crimes Act, but Mr Nichols

Subsequent to the anti-Vietnam protests of the late 60's and early 70's the attitude of Federal Police, and their predecessors has generally been tolerant towards people participating in rallies, meetings and demonstrations. The actions by police in respect to a demonstration on Anzac Day and the subsequent court decision changes completely the situation which had existed.

From a situation of relative freedom, participants in rallies etc. initiated on political or industrial grounds are now under threat of arrest. The legal precedent that has been set by Nicholls S.M. places a power in the hands of the police that our society cannot tolerate. Police may now assess whether in their opinion, a breach of the peace is imminent, and if so arrest people who are participating in a peaceful demonstration. In any public arena, any form of demonstration may now be dispersed by the arrest of the participants. Such a threat to the freedom of the individual and to our society cannot be allowed to remain on the statute books. This decision must be thrown out, then the law itself changed.



### ANZAC DAY . . . . APRIL 25 1980

Wimmin against Rape (W.A.R.) decided to lay a wreath in memory of wimmin raped in war and 'peace'. Songs had been written, placards made portraying these slogans: 'Wimmin are always the victims', 'Heroes Rape Too', 'Phallic Guns Shoot Wimmin'. We also carried pamphlets for distribution if any wimmin were interested in talking with us, and the wreath bearing the words 'In Memory of Wimmin Raped in War and Peace'. There were sixteen of us dressed in black, some wearing W.A.R. T-shirts.

We gathered at Constitution Ave carpark, about 100 yards from Anzac Parade where the official march was already proceeding. We began walking along the footpath, grouped in rows of two's and three's diagonally crossed the intersection of Constitution Avenue and Anzac Parade and proceeded on to the median strip of Anzac Parade. By this stage the rear of the official march was already 300 m ahead. Nobody else was around except a couple of spectat-

ors and a small man taking photographs.

We began walking up the centre of the median strip towards the War Memorial, 800 or so metres in the distance. Most wimmin were singing, heads down and referring to the songsheets. The two wimmin carrying the wreath walked in front. The occasion of remembering wimmin raped and murdered in war is always very solemn, very sad, very moving. We were not very interested in marching with those 'heroes' in the official parade.

After we had walked approximately 50 metres up the median strip we were stopped by a policeman. A number of others came to join him and a conversation with the wimmin ensued. They stated that they feared violence would 'happen' if we 'went up there'. We replied that we had no intention of being violent and that they should deal with those who were going to be violent. Further comments made by a number of different policemen were quite contradictory; 'stay here we're waiting for orders', 'go home', and enough to throw us into quite a dile-

mma over what they were intending to do. The police at no stage gave any of the wimmin an order 'not to continue marching' as they claimed they did. As the police were still deciding amongst themselves what to do most of the wimmin decided to get out of this confrontation with the police by moving as quickly as possible to the right, heading for the grass verge on the other side of the road, right away from the 'marching' area. At this stage our 'assembly' to all effect was disbanding. Some wimmin were prohibited from moving at all by the police. Some wimmin were trying to reach a presumably safe area on the grass and talk with other wimmin about whether the police can legitimately stop a peaceful assembly. Some wimmin wanted to get the hell out of there. Two wimmin managed to 'escape'.

As we began to move away from the police; cries of 'arrest them' were heard and we were literally grabbed. Only one woman was told she was under arrest. The rest of us were put into the divy vans rather forcibly without being told a thing, even though most of us asked continuously what the charge was and were we under arrest.

An hour later we knew what the charge was. Six hours later the last woman was released from the central city police station.

Exactly one week later we fourteen wimmin marched in black through the town centre to the court house for our first mention. We enacted the ceremony we were not allowed to on Anzac Day. We laid our wreath in memory of wimmin raped in war. Our hearing was set for August 13.

August 13: 10 am. we arrive at the court. Weeks of preparation; nervous but ready to defend ourselves, 2.30 pm hearing adjourned till September 3.

September 3: Police give their evidence.

That evening the magistrate writes his final summary notes.

September 4: We give our evidence. Submit our legal arguments.

JUDGEMENT HANDED DOWN. THREE WIMMIN IN GAOL. ELEVEN ON OUTRAGEOUS FINES.

#### Police Treatment of Wommin

Comments made on Anzac Day:

"You're not worth raping"

"Who'd want to rape you"

"I'd only rape a lesbian if I was drunk"

One policeman asked a woman her name and before she could tell him, another said; "Bitch".

A police photographer was pres-

## Wreath laid for women raped during war

"Wimmin Against Rape" marched yesterday from the RSL building in Acton to the courtyard before the Federal Police quarters, where after a somewhat dignified ceremony they wreath by a fountain in memory of women raped and

who were charged with obstructing police after an unsuccessful attempt to join the Anzac Day march and lay a wreath at the Stone of Remembrance. The women, clad in black, inked arms in a semi-circle by the fountain, and, while two

## Jail over wreath

ent and wimmin were forced to have their photographs taken by him. If they didn't 'sneak shots' were taken on their way to the cells.

When the wimmin were gaoled one policeman said:

"You'll like it at Silverwater, there's lots of lesbians there, you'll be in your element."

Another asked us: "Haven't you got anything better to do?"

Lights were turned on and off during the night as wimmin were trying to sleep and the cigarettes that were sent in to us were rationed.

Food was also sent in but we did not see most of it until we were released. Wimmin supporting us were told that we were in the Remand Centre or that we were asleep and therefore couldn't take phone calls.

The law under which we were charged is: the Australian Federal Police Act (1979) Section 64:

1) A person shall not assault, resist, obstruct or hinder, or aid, or incite or assist any other person to assault, resist, obstruct or hinder, a member in the execution of his duty Penalty a) on conviction or indictment; imprisonment for two years.

b) on summary conviction \$2,000 or imprisonment for 12 months or both,

Our charge: That she, in the ACT on the 25th day of April 1980, did obstruct Cecil Hector Pearson, then being a member of the A.F.P.F. in the execution of his duty.

The penalties provided in this act are much more severe than previous acts and statutes (e.g. Section 59 of the N.S.W. Police Offenders Act (1901), repealed, section 108 of the same act, and section 546C of the Crimes (Summary Offences Amendment (1979)). There is also no distinction between assault or obstructing in terms of penalty.

On the only other occasions this law was invoked (4.7.80, 9.9.80) minor fines were imposed, and gaol terms were not considered.

The judgement of T.B. Nicholls S.M. did not really rise above the level set by police following the original arrests (see comments above). As he read his judgement some of the wimmin were surprised to see that he was reading from pages of written notes immediately after our last submission was made. One defendant asked him when he had written them and he replied that he had written them the night before he heard our evidence and "adjusted" it during our evidence.

## COURT REPORTS

# Fourteen on obstruction charges Women stopped because 'breach of peace' feared

A group of women had been ordered not to march behind Anzac Day marchers to lay a wreath at the War Memorial in honour of women who had been raped in war because of police fears of a breach of the peace occurring. Mr D. B. Nicholls, Special Magistrate, was told in Canberra Petty Sessions yesterday.

Before Mr Nicholls were 14 women charged with obstructing police by defying the police order on April 25.

times" which he said had been carried by some of the women.

He had told the women he feared an imminent breach of the peace and directed them not to march.

The women had replied, "We are marching and we are going to lay this wreath. This is our day. They raped us. We'll show them. Come on girls, let's march".

When the women had attempted to continue he directed police to arrest them for obstructing him in the execution of his duty.

themselves the peace Sergea Halmaric "strongly women, be direction, march.

He said women, so threats, had tators of the Other evi arresting po stances of ea

## COURT REPORTS

# Jailed women allowed bail pending appeal

Three women jailed on Thursday for obstructing police were released on bail pending an ACT

But in view of the newness of the legislation concerned he thought it appropriate in this case

## Jailing women draws criticism

Jail sentences for three fines on an g obstructed Day were groups last

Action, Jill Lang, said she was amazed that the magistrate had found placards carried by the women disgusting, and said it was to be wondered whether a female magistrate would have reached the same conclusions as Mr D. B. Nicholls, Special Magistrate. A spokesman for the Prisoner's Union Group

The secretary of the ACT Trades and Labour Council, Charles McDonald, said the decision threatened the freedom of the trade-union movement to hold rallies and demonstrations. He would begin today to mobilise union resources

It is not comforting to note that the presumption of innocence does not operate for wimmin in Magistrates Courts.

He admitted the inconsistencies in the evidence given by the 14 arresting officers. One of these "inconsistencies" went to the heart of the case as one officer said there were five spectators and another said "hundreds" heckling and jeering us. It had been a shock to us to hear this evidence since at the time of the arrests we had been lamenting the lack of witnesses.

**Other contradictions in police evidence.** The distance we were from the tail end of the Anzac March; some said four to five hundred metres and some said eight metres.

That the order was given; some said it was given on the median strip some said on the road.

The Police Officer we were alleged to have obstructed said that we said:

"This is our day, they raped us. We'll show them. You can't stop us. Come on girls, let's march!"

Other evidence given was that we were given an order not to march and that after the order,

"The group then broke and ran around the police present towards the rear of the marching column." One policeman stated:

"She was attempting to force her way past up into the march".

Another stated that one of the wimmin attempted to kick him in the shin.

In reference to the 'spectators' present, evidence was given to the effect that they were heckling us and making threats towards us and that was therefore one of their reasons given for apprehending a breach of the peace:

One policeman said he heard a spectator say:

"About time police arrested you ladies."

Another said he heard them say:

"For god's sake get them away from here."

(As transcripts won't be available for at least a month we can only present words to the effect of what was given in their evidence, some are direct quotes.)

He excused these inconsistencies saying: "If they had not existed, I would have been suspicious". He also found them excusable because of the "traumatic" circumstances under which the police made the arrests.

Our evidence on the other hand was disbelieved because of the inconsistencies, obviously implying that the defence witnesses had collaborated. However evidence implying that the police had collaborated was ignored.

He stated that, "the nature of threats to our society is changing", and that the police need wider powers for "countering terrorism". This need taking precedence over the danger of police having too much power. He made an analogy between society and the armed forces, concluding that since it would be called mutiny in the latter, then it was in effect "social mutiny" in the former and he held that it was "not inconsistent" with the intention of the Federal Police Act that social mutiny should be treated as obstruction. He considered the placards; e.g. "heroes Rape Too" to be "disgusting".

At first sight it may seem ludicrous that 14 wimmin with placards protesting against violence against wimmin, should be classed as "terrorists" who the police need wide discretionary powers to handle. Far from being a threat to society with our "disgusting" placards, we had seen

ourselves as being an influence for the change of a "disgusting" society where violence against wimmin is condoned so long as the wimmin doesn't happen to be the "possession" of a particular man or his country.

The same attitude as Nicholls' can be seen in many judges' comments in Rape trial judgements. It is time that this sort of attitude is recognised for what it is: political and patriarchal. "Social mutiny" as such is not a crime and wimmin have suffered from magistrates and judges regarding it as such, long enough. If wimmin in Rape trials were alone, e.g. hitchhiking, in a bar, without the protection of a man (read owner) then they 'asked for it'; and if wimmin decide to oppose violence against wimmin by all men, themselves, rather than applauding soldiers of one country for protecting them from violence by soldiers of another country on whose wimmin our soldiers are committing violence, then they (wimmin) are not only beyond the protection of the law, but criminals.

This attitude was manifested throughout the trial as the magistrate refused to listen to us since we were



Wimmin occupied the Women's Shopfront (Office of Home Affairs) following the demonstration to protest the wimmin's sentence.

not represented according to patriarchal ritual. For the same reason the prosecutrix refused to put in any submissions for the prosecution, thus emphasising the lack of seriousness with which they took the trial.

The magistrate said that he'd given us plenty to appeal on and that he hoped we'd take the case further in order to clarify the law. Virtually admitting that he was forcing us to be guinea pigs for the courts.

Perhaps it was to this end that he sentenced the three wimmin with previous convictions to one month's gaol even though with two of these wimmin their sole convictions were ordered originally never to have been recorded under s. 19B of the Crimes Act, and the magistrate at that time had commented that their actions were a "great political act". The other wimmin's convictions amounted to being an "uncontrollable child" in 1976 and being fined \$50 for stealing a packet of frozen veal since she was "tired of eating lentils". The magistrate described these wimmin as being on the "path to social anarchy" at which the courtroom resounded with cheers.

The three wimmin then had the ordeal of a night in gaol. The police had the wimmin convinced that they were going to Silverwater.

As one of the policemen stated at the police station where we were charged: Anzac Day is for men not wimmin".

### Post Script

All 14 wimmin are appealing Nicholls' judgement. The appeals were lodged on Friday 12 September following a very successful rally attended by over 200 people in Garema Place. Several speakers talked about rape, and civil liberties issues. Money was raised to help pay for the deposit required to appeal (\$40 each).

Many groups and individuals were outraged by the decision, and have pledged support for the wimmin in various ways. The groups include Women's Electoral Lobby, Jobless Action Prisoners' Action Group and the ACT Trades and Labour Council. The Canberra Times has boycotted any discussion of the trial before the appeal.

However, you can add your voice of protest by ringing the Women's Shopfront who are requesting complaints, signing the petition presently being circulated (available in the S.A. Office) and write a letter of protest to your local Member.

# SUPPORT THE AUS NATIONAL EDUCATION CAMPAIGN



## EDUCATION IN CRISIS

Education is at crisis point in Australia today. The major political parties no longer see education as a major social or economic priority, and increasingly governments, administrators and the media are downgrading the role and value of education. The Federal government's appalling treatment of education over the last five years, both in terms of funding and objectives of education, together with the failure of the opposition parties to pose clear alternatives to Fraser's policies, are clear indications of the extent to which this decline has occurred.

The statistics speak for themselves. Post secondary education has suffered a reduction of almost 80% in capital funding since 1975, and there has been an effective reduction of almost 7% in recurrent expenditure. Government schools now have 150 million dollars less than in 1975, and despite the lip service paid to TAFE education the tokenistic increases it has received have been totally insufficient to cope with a significant increase in enrolments.

Coupled with these reductions in funds, has been a consistent and deliberate policy of eroding the value and availability of student financing and a concerted campaign to belittle the social role of education through attempts to redefine the functions of education in terms of narrow and limited 'vocational' objectives.

The effects are all too obvious. Post secondary institutions have dramatically cut back their staffing establishments, library resources have declined enormously, courses have been eliminated and quotas tightened and shortages and inadequacies have become common place.

Class sizes in government schools are still too high, pressing remedial English and migrant programmes still

grossly understaffed and an urgent backlog of building projects still not met. Children in Australian schools do not receive the attention so necessary to a quality education, yet there are almost 15,000 unemployed teachers available to meet these needs.

TAFE facilities remain inadequate, and in some cases could be aptly described as primitive. No real moves have been made to place TAFE on an equal footing with other sectors in the post secondary education system.

These developments are part of a deliberate campaign by the Federal government to restore elitism in education by severely impairing the ability of institutions to cope with additional enrolments, thus ensuring that access to education for disadvantaged groups in the community is further restricted.

### Government Economic Policy

The Government's reductions in education are part of a more generalised social and economic policy designed to severely reduce public sector expenditure and boost the profitability of private corporations. Since coming to office in 1975 the Fraser government has reduced expenditure in areas of social need, such as health (34%), housing (89%), public transportation (83%) dramatically. At the same time it has deliberately and callously diverted billions of dollars from the public purse to already immensely profitable corporations through a series of direct grants and taxation concessions. Examples of these have been the Investment Allowance on Plant and Equipment (\$798 million), Trading Stock Valuation Adjustment (\$552 million), Double Depreciation (\$240 million) and numerous tax avoidance schemes estimated to cost \$1500 million a year.

The government has justified this anti-social policy with rhetoric about the need to boost the profit-

ability of the private sector to create employment opportunities and facilitate economic growth in all areas.

The facts of today's economic situation reveal this justification as being hollow. Unemployment continues to skyrocket and approach the 500,000 mark, inflation is again rising to double figures and living standards have dramatically declined. At the same time private corporations are consistently registering record profits. This year alone PEKO Wallsend, BHP, Utah, Thomas Nationwide Transport Conzinc Riotinto and a host of other corporations have all registered profits of between \$60 - 200 million. Yet there have been no accompanying benefits whatsoever in terms of employment or improvements in living conditions.

### The National Education Campaign

Clearly things must be changed. Education more than any other area of public sector expenditure has suffered through the pursuit of these policies, and students cannot ignore the needs of those on social welfare and unemployment benefits.

1980 is a Federal election year and provides students, staff and others associated with education with a unique and concrete opportunity to impact the policies of the major political parties in these areas.

Teachers through their national organisation, the Australian Teachers' Federation, have taken the initiative in tackling these problems through a nationwide \$200,000 Let's Develop Education campaign. The campaign involves a series of prime time television advertisements, public meetings lobbying activities and information distribution designed to raise education as an issue of major national significance and to call upon major political parties to expand public sector expenditure in a broad range of social

areas.

AUS is part of this campaign, along with parents organisations and academic staff associations. The seriousness of the situation requires a united effort by all and the campaign will ensure this by catering for diverse needs and interests.

AUS's major contribution in the coming months will be the organisation of a National Week of Education Action in the week September 22nd - 26th. The major aspects of activity during this week will be:

- \* A National Lobbying Day in Canberra on September 25th by 200 staff, students and parents.
- \* The Organisation of General Student Meetings and public forums on campus.
- \* The organisation of pickets and demonstrations to draw community attention to these problems.
- \* The circulation of information to the mass media and campus media concerning the issues raised in the campaign.

The campaign has widespread support from all sectors of the community, but will particularly need student support. The issues it raises are concerned with your welfare and the welfare of your fellow students. If action is not taken now the consequences of government education and economic policy may well turn out to be irreversible.

Grahame McCulloch,  
Education Vice President  
Australian Union of  
Students.

## TEAS

Look what's landed on OUR DESK:

### 10. VERIFICATION OF ADDRESS FOR STUDENTS RECEIVING LIVING ALLOWANCE AT THE LIVING AWAY FROM HOME RATE

#### i) General

- Higher rates of living allowance are paid to grantees who declare that:
- a) their permanent home is too far from an educational institution for them to travel between the two daily, or
  - b) they are 21 years of age or will turn 21 and live away from home in the year of study.

Verification is required that these grantees actually live away from their permanent home.

#### ii) Procedure

- a) In June, computer printouts and parastik labels will be distributed to State Offices listing:

- 1 - a 4% random sample of students on pay in June who have been granted living away-from-home rates on the basis of time and distance, and
- 2 - all students on pay in June who have been granted living away-from home rates on the basis of age.

Every rate 1 student on the list is to be included in the check. Of the

rate 2 students listed, NSW and Victoria should check three in every 10, and other Offices should check all on their lists.

- b) A letter should be sent to the term residential address of each student -
  - 1 - stating that the higher rate of living allowance is being paid on the assumption that the student is living away from home, as indicated in the application for assistance.

- 2 - asking that they supply, within a specified period, evidence to confirm that they are in fact residing at the away-from-home address given on the application form, or in a more communication to your Office.

- 3 - indicating that the evidence required is in the form of an objective document showing the student's name and his residential address, and relating to a period prior to the date of your letter. Examples of documentation considered acceptable should be listed, namely -

if the student is in a residential hall or college - a receipt for board and lodging charges, or a letter from the warden of the hall or college that the student is resident there for the period concerned.

if the student is renting premises - a receipt for rent paid, showing the relevant name and address and the period covered, issued by the agent or owner.\* Other documents relevant in



# AUS National Education

## THE 1981 EDUCATION FUNDING GUIDELINES — The Rot Continues

If you asked a politician today to make a positive commitment to increasing education expenditure he or she is likely to run for cover. Education is increasingly becoming a Cinderella on the list of social and economic priorities of the major political parties. Nowhere has this been more obvious than in the appalling treatment of education by the Federal Government in the last five years. During that time there has been a concerted and deliberate campaign to downgrade the quality and availability of education through a series of large and severe reductions in expenditure, and attempts to belittle the social content of education through moves to re-orientate education towards the needs of business and industry by defining it purely in terms of narrow 'vocational' objectives.

In 1980 the major commitment of the national student organisation, AUS, is to raise education as a public issue and to ensure that it is seen as a major social resource of national importance.

This deals with the Federal Government's guidelines for the expenditure on Universities and CAEs in 1981 and the potentially disastrous effects they will have. It also tells you what AUS is doing about it and how you can help.

**What the Government Proposes to do**  
The 1981 Education funding guidelines were announced to Parliament on May 22nd by the Federal Minister for Education, Wal Fife. They contained few surprises and confirmed the Fraser government's intention to continue its war of attrition against the education budget.

Once again the guidelines were characterised by a gross disregard for the mounting financial problems of all sectors. There was a continuation of massive cuts to capital programmes in the post-secondary sector, a tokenistic and inadequate approach to the funding of Technical and Further Education (TAFE), extreme neglect for the pressing needs of the government school sector and a further increase in funding for the non-government school sector.

The following is what the Minister announced to Parliament:

Universities and CAEs	1980	1981	% Change
Recurrent	1,196.8	1,196.8	—
Capital & Equipment	100.4	82.7	-17.6
	1,297.2	1,279.5	-1.4%

### The Effects — Declining Resources, Staff Cutbacks and Overcrowding.

There has again been a massive reduction in funds available for capital works. The Minister's announcements detailed reductions of 18.7 million dollars (17.6%) which follows a reduction of 15 million dollars (15.5%) in last year's guidelines and a cumulative reduction of almost 80% since 1975. Cuts of this magnitude will have a profound effect on the quality of programmes offered in universities and CAEs.

During 1979 there were no less than 15 major and urgent building projects deferred because of lack of funds. The situation was sufficiently serious to prompt the Tertiary Education Commission (TEC) to remark:

*Unless a policy of balanced development is pursued there will be an accumulation of capital needs in the university and college sectors to the point where large capital investments will be required . . . .*

*TEC Report for 1979-81*

*Triennium, Vol. 3., p.24.*

and warn the Government that:

*The situation is a serious one . . . despite the fact that total student load has levelled off, there is a backlog of demand for teaching space arising from the earlier period when the rapid growth in student numbers outstripped the capacity to provide associated physical facilities. There are a number of examples of overcrowding, the use of unsuitable temporary accommodation and substandard facilities which require replacement as a matter of urgency.*

*(TEC Report, Vol. 3, p. 7)*

The government's savage reductions in capital works can only lead to further overcrowding and inadequacies, and there can be no doubt that a lack of teaching space and continuous exposure to cramped conditions will inevitably lead to a deterioration in the quality of education students receive. Again the TEC warned the government of these possibilities:

*In view of the above situation the Commission is firmly of the view that the capacity of universities and*

*colleges to meet their teaching commitments will be seriously impaired unless there is an increase in funds in future years above the level available in 1980.*

*(TEC Report, Vol. 3, p.9)*

The government has taken notice of this advice from the authority which is meant to provide it with objective and independent information and provided institutions with 18.7 million dollars less in 1981!

The failure of the government to increase recurrent funding for Universities and CAEs is in effect a reduction of 2-3% in the real purchasing powers of institutions. This is largely associated with inflationary cost pressures on administrative items and the purchase of minor equipment.

Additionally, a phenomenon known as 'incremental creep' erodes the financial capacity of institutions by anywhere between 1.25% — 2% per annum. 'Incremental creep' is associated with rising wage costs incurred through increasing salary increments as the staff establishment of an institution ages.

Again the TEC has firmly drawn the government's attention to these problems when it pointed out:

*These pressures commenced in 1976 and their effects have been cumulative. By the end of the coming triennium institutions will have been obliged to economise to the extent of some five to six per cent compared with the standard of operations obtained in 1976 . . . the effects of this tightening of recurrent funds will not only erode the quality of the work in both the universities and colleges but will inhibit innovation and the capacity of institutions to adjust to changing community needs.*

*(TEC Report, Vol. 2, p.24)*

This is an understatement. The decline in available library facilities, both in terms of opening hours and books available, continued and sustained reductions in staff, increased class sizes and cuts in student-regulated services such as health and counselling services has been thoroughly documented in recent years.

Administrators of institutions, a academic staff associations, student organisations (both local and AUS) and indeed the TEC have drawn the Government's attention to these catastrophic effects. Staff associations particularly have drawn the Government's attention to cutbacks in the numbers of junior tutors being employed and students

have been active in opposing the elimination of courses and the continued tightening of quotas. The government however has shown a cynical disregard for the recommendations of all these groups and even more so, a cynical disregard for the thousands of students and staff who will bear the brunt of cutbacks and economies.

These guidelines are a clear indication that the government has no intention of departing from its elitist education policy. Declining resources will severely impair the ability of institutions to cope with additional enrolments and will ensure that access to post-secondary education for disadvantaged groups in the community is further restricted.

### What is to be Done

1980 is a Federal Election year and provides students, staff and others associated with the education system with a unique opportunity to impact the policies of the major political parties. This year AUS will be participating in a \$200,00 Let's Develop Education campaign with the Australian Teachers Federation (ATF) in an attempt to start this process.

The campaign will have a broad range of activities designed to cater for diverse needs and interests and needs your support. AUS's major contribution in the coming months will be the organisation of a National Week of Education Action in the week September 22nd - 26th. Activities organised during this time will include:

- \* A National Lobby in Canberra on Sept. 25th consisting of 200 to 300 staff, students and parents.
- \* The Organisation of General Student Meetings, public forums and demonstrations.
- \* Generating media coverage and circulating petitions and information.

This campaign will need your support if we are to have a significant effect on the government's education policy and the disastrous effects these policies have on students currently enrolled and on those students who will be enrolled in the future. They are just the start of another round of education and public sector bashing by Malcolm Fraser.

Grahame McCulloch,  
Education Vice President  
Australian Union of  
Students.

these circumstances, and acceptable, are a lease agreement, or an account/receipt for gas or electricity for the relevant period.

- \* In some cases (e.g. group rental) it may be necessary for students to take special steps to obtain a rental receipt. In this type of case, a receipt dated after your letter will be acceptable.

in other situations where these forms of documentation do not apply, some other document of an objective type e.g. driver's licence, car registration, electoral roll registration receipt (or any other you regard as acceptable).

- 4 — stating that where the student is unable to supply a document listed in 3, he should contact the Office to explain the situation and discuss alternative means of verifying his residence away from home.

- c) Where a student is unable to establish to the satisfaction of an authorized person that he is residing away from his permanent home address, or does not reply within the specified period, reassess his entitlement to the living at home rate of allowance and commence *Recovery Procedures* if appropriate.

Although TEAS has been raised by an amazing TEN percent (up to \$49.67) per week for independent students, and \$32.21 for 'living-at-home' students! the Government's "generosity" appears even more dubious when it is realized that this will be paid for in part by cutting more people off

TEAS! National Student (September 8th, page 20) reports that the Government is budgeting for nearly 4,000 fewer TEAS recipients in 1981. The 1979-80 budget set aside \$164.4 million for 92,500 students. This financial year they expect to spend \$162.8 million on 88,825 students.

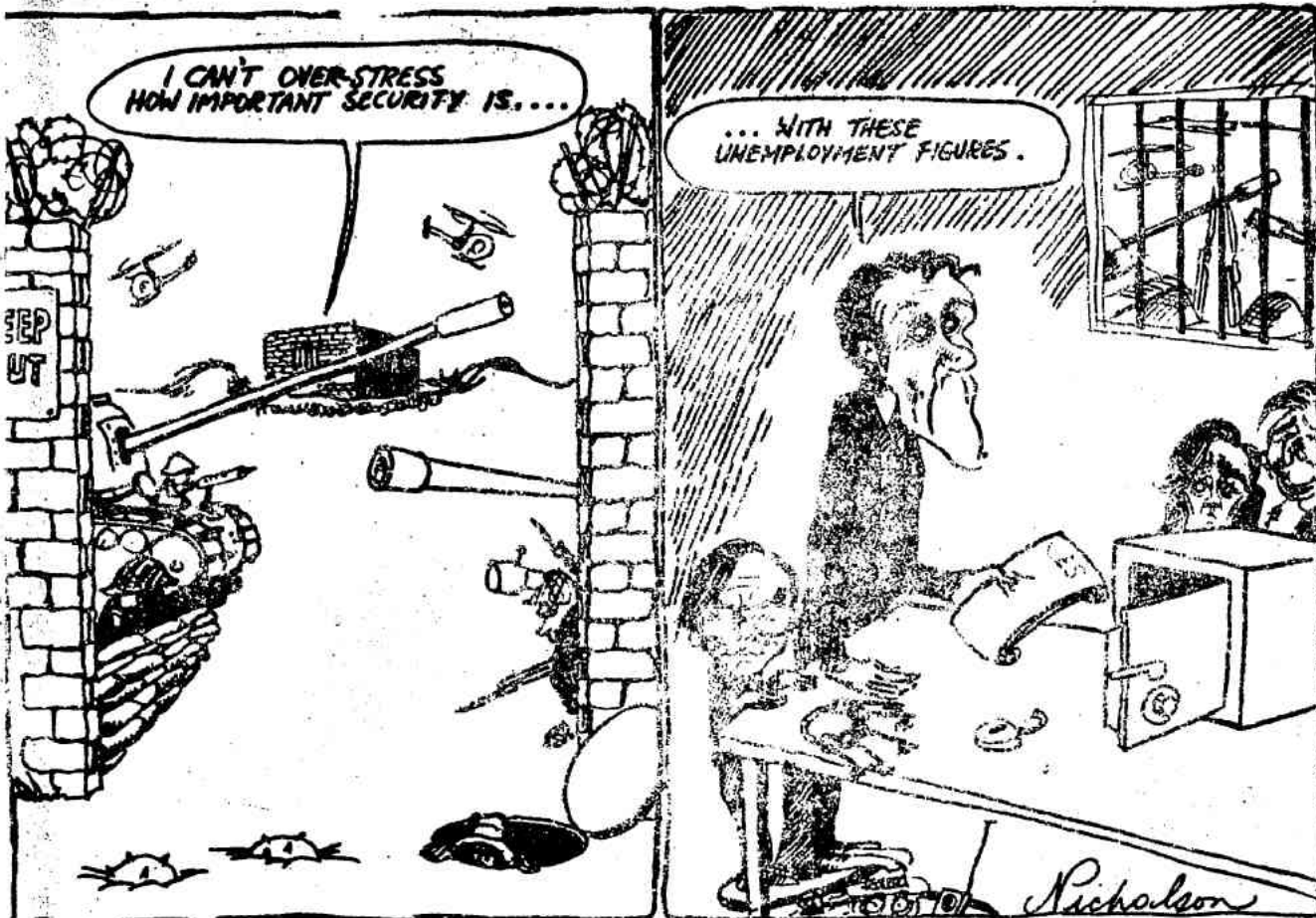
The above-mentioned check on students may not be as important as in other cities (considering the high proportion of students here that come from outside Canberra). But it is still insidious as a part of the overall move to cut people off TEAS, making it more difficult for those who wish to apply. If the performance of other Government departments is any guide, we'll see many people who are rightly entitled to allowances who will have their benefits cut off.

The covering letter from E.S. Rolfe, the Assistant Secretary in the Tertiary Students Assistance Branch, states: "Even if the permanent home address, as stated, is correct — something which is not currently verified — it is thought to be important that these students see that a check is being made. In conducting the checks there is a two-fold purpose of deterrence as well as detection. . . . Please keep notes on the type of documents used, the circumstances, problems, workload, etc. It should be possible to use the experience this year to assess the value of the check and to improve procedures if it is repeated in future years."

No wonder the processing of claims takes so long, when the understaffed offices are wasting so much of their time on voluminous and expensive paperwork, catering to the Liberals' paranoia about supposed "welfare cheats".

All students should receive TEAS, including an allowance for rent and food costs. Then these sort of checks wouldn't be necessary.

# JOBLESS ACTION RUNS FOR PARLIAMENT



With a Federal Election looming large on the horizon, Unemployment should be an issue that electors consider very carefully. This is especially true in Canberra, which is close to being the nation's unemployment capital.

Consider that there are over 7,000 people unemployed in Canberra at the moment, nearly half (about 3,000) under the age of 21. About 1,200 of these people are under 18, and are expected to survive on \$36 a week which is the level of unemployment benefit that our beneficent government sees fit to dole out to under 18's.

Thirty-six dollars a week is not a lot of money; It is about \$40 a week below the poverty line, and is obviously intended to "cater" to the needs of people who are still living at home. Yet this is very often not the case; A very great number of 18 year olds are, in fact, living away from home, and this can be a truly horrific experience for many who for one reason or another, are unable to live with their families.

The purely financial aspects of unemployment are dreadful enough — even people on the full dole of \$51 a week find it almost impossible to make ends meet, let alone find the money needed to move into a group house or flat; Under 18's find it nearly impossible to live in any situation save that of a hostel. Not only is there no money for bonds and rent, but neither the DCT nor private landlords will take on under 18's as tenants. It could be argued that many unemployed people are being denied a fundamental right — that of decent housing.

But even those who are more or less happily housed often find survival a daily problem. Food and rent can easily eat up 80% of a dole cheque which leaves little in reserve for emergencies, such as electricity bills, prescriptions, clothes and so forth. Unemployed people find it

nearly impossible to go out, even to the pictures. They rarely eat meat. They can't afford to run even the most reliable of cars. One senior journalist embarrassed the Federal Treasurer at his customary post budget Press Club iunch in 1979 by pointing out that someone under 18 on the dole could barely afford enough food to do more than lie in bed all day, conserving energy. This may sound flippant, but in many cases it's only too true.

Nor do the hassles stop there. Virtually any unemployed person will tell you that the worst part of being unemployed is the social rejection that accompanies it. Old friends with jobs don't want to know you, or can't fit you in. Parents often regard unemployment as a deliberate ploy of their children to avoid exertion, and penalize them accordingly. Even the most fleeting social contact, such as a night on the town, can be staggeringly elusive. And, perhaps worst of all, nobody seems to care, especially the politicians.

And, of course, unemployment is not going to go away, despite the repeated claims to the contrary by the Fraser Government. All indications are that unemployment will, if anything, get worse, especially youth unemployment. If this is allowed to happen the tragedy of unemployment could easily turn into the most stunning example of social injustice facing Australia. There are solutions to the problem of unemployment; Work co-ops, rural resettlement, job creation schemes, even raising Public Service Staff Ceilings would help. The cost, in money terms, of these schemes and projects would probably be fairly high — yet the Government already spends \$1,000 million a year on unemployment benefits alone, money which could be better spent actually helping people to employ themselves, one way or another.

Unemployed people are trapped

in an often hopeless situation. After 20 or so knockbacks they tend to regard themselves as virtually unemployable, and their morale disintegrates. New initiatives are needed to short-circuit the incredibly vicious circle of unemployment. Any thinking person must realize the massive social cost of unemployment, and must realize that unemployment should be the number one priority for this election. It is up to the electorate to convince the politicians that this should be the case. If this is not done unemployment will continue to grow, and with it will come social disease unparalleled since the 1930s. This just not be allowed to happen, if for no other reason than the continuing effect that unemployment has on an already stagnant economy. (1 Canberra alone unemployment costs the local economy a staggering \$104,000,000 per year.)

Yet the human cost is far greater, the cost to Australian society immense. There are solutions, and they must be implemented. One can only hope that this Federal Election will turn out to ring the knell for unemployment in this country; Only the electors of Australia can achieve this, and even then only by examining the policies of all political parties, and putting unemployment first.

Charles Livingstone  
(the Author is a Community Youth Support Scheme project officer employed in Canberra.)



ECSTACY

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ANU UNION  
Sept 25

ECSTACY

# HIROSHIMA DAY—MARCHING FOR PEACE

On Saturday August 9th, a Peace March was held, starting from the War Memorial and rallying at Garema Place, in commemoration of the bombings of Hiroshima and Nagasaki, August 6th and 9th, 1945.

It was a silent march; deliberately so. Beside the quiet peace March, the three policemen on bikes and the paddywagon seemed rather silly, to say the least. No doubt they were protecting the 100 or so silent marchers from the dastardly aggressive drivers pretending to politely drive by.

On arrival at Garema Place people from various organisations spoke, sang and read poetry, while John Ball of Canberra Peacemakers, introduced them.

I thought it was quite brave of Lori Shane from the Environment Centre to begin the rally by singing unaccompanied. She talked about the obvious world wide nature of the peace movement and the necessity to continue the protest and publicity, despite the momentous task involved.

Dorothy Green from the Australian Council of Churches Mission on International Affairs stepped up next and delivered a very moving speech. She brought to mind the memory of the bombings in Japan, the pain and the frailty of the human memory trying to block out such memories. She said that despite this frailty the memories must be recalled to keep today's youth, most of whom have had no experience of war whatsoever (in Australia), from acquiescing. Those with vested interests in nuclear arms help us to forget the crime, she said, to desensitise today's youth, hoping that they will accept, and be complicit and accepting of the massive escalation of arms manufactures. The crime must be remembered.

The investment in arms is accompanied by social engineering of consent, by the efforts of business and politicians to "make the world safe for democracy". She referred to the white washing of Vietnam, only five years past and already forgotten, and to the proxy wars in South America. The task of the Peace Movement is to counteract this brainwashing.

Further in the discussion of brainwashing, she referred to the 1968 Conference of clergymen who sent sermons using audio visual programmes to convince the electorates that we've got a great system. This 'great system' spend a \$1 million a minute on arms for destruction. The key instrument (in the US) is the neutron bomb, which kills people and conveniently leaves all the things — buildings, etc., in place. Clearly the things in other countries are more valid to them than the people. To justify this expenditure they make constant calls to the mass media to make war appear to be inevitable.

Now, the Americans talk about a limited nuclear war, destroying military areas only. If we accept this notion, a logical move by the Soviets would be to destroy American communications, like those in the North East coast of Australia, as a demonstrative gesture of warning. So here in Australia, disarmament is important.

Even in the absence of war, the industry consumes astronomical amounts of world resources and energy.

In the Canberra Times on August 6th (Hiroshima Day), an article reported that Britain was spending \$80 million for civil defence to submerge the subregional Headquarters underground. Not enough funds would be available to protect the entire popul-

ation. It appears they are dispensable.

Suppose, she said, that all women in the world, refused to co-operate at all with the war industry and refused to produce children until it stopped. This is a utopian remedy but she had some more practical ones as well.

We must force open debate amongst MPs. If they say that the protection is for our own good because "they" will come and get us. Historically this has always been the excuse — "they" keep changing their uniforms. In 1780 it was the French, in 1914 the Germans, in 1943 Japan, in the 1950s — the Chinese.

Our lives are being slighted for politics. We must put a stop to it.

John Buchanan, spoke about the historiography of the bombings of Japan.

Why did the US President decide, to drop the bomb in 1945?

The Propaganda said, it was to 'save our own boys' Eisenhower, man in the military, said it was not necessary, later Military bases on the spot in the Far East were not consulted. Furthermore, by that stage of the war the US had complete air and sea supremacy. They had left four cities "clean", untouched by the war bombings, as if in preparation for "something special".

So, in the development of Soviet-US relations these bombings were the first battles of the cold war, not the last of WWII. The Russians had intervened in Japan — the US accepted Peace terms to stop the Soviet Union from getting into Asia. The theory was that it would make the Russians more man-

ageable in Europe.

The Manhattan Project was the embryo of industrial projects in collaboration with the mining industry, other industries and scientists. Truman himself never wanted to drop the bomb, but acquiesced to plans which from the beginning, were made in preparation to drop it.

In his research, John said, he'd found no statements alluding to the 200,000 Japanese civilians who would die, only info about Soviet-US relations.

In reference to today's movement, he said, we must organize ourselves, because the war industry has its own institutionalized momentum. We must not see it in a Communist versus capitalist battle, for ideologies do not fight one another — people do.

David Purnell, for the Quaker Peace Committee, spoke about neutrality in Australia. We can no longer trust the super powers to guarantee our safety, or trust the world's future to them; Smaller countries must now work for themselves, become more independent and learn how to support independence movements. It is up to us to show that we are prepared to stand up for human values e.g. the Zone of Peace and Nuclear Free Pacific. He intimated that Fraser was supportive of this though — referring to a speech of his in which he (Fraser) said that we must work with other small countries for human values. My personal knowledge of Australian politics is not great, but I would hazard a guess that this sort of statement from Fraser is equally as sincere as his concern for the poor and unemployed. His foreign policy has done little to indicate a real concern for OZ independent action, but on the contrary is indicative of an insecurity about Oz, and the necessity of grovelling at the feet of the US President to maintain such "independence".

Another even more curious speech was one by John Kelly, who has been involved in the Peacemakers Action and, more recently, some independent action of his own. Below is a submission of his statement, for I cannot possibly put it in a more "logical" way than he does himself, but I too have some objections —

Firstly, as John Buchanan said, ideologies do not fight one another, people do. There are citizens of every country who do not support their government, but are patriotic or nationalist at the same time. The rally itself was a demonstration of people who were more than disconcerted with some aspects of the capitalist system. I find the bipolar ideological approach unrealistic.

Secondly, to believe in the inevitability of war is to believe the mass media, to be sucked in to the engineering of consent, the point of the Peace Movement is to *not* believe in the inevitability of war. The major antagonists' furthermore, alternate often, depending on where politicians and mass media editors want to place the crisis — be in Afghanistan one week, Iran the next, Thailand, or wherever.

Thirdly, the 'declaration' is a misguided form of a treaty — included in it, if my comprehension is correct, is the implication that if one side of the treaty breaks the agreement, the other (e.g. the Australian) has the right to break the pledge and go to war on

(continued on page 15)

## CHARTER OF NEUTRALITY

WE, THE PEOPLE OF AUSTRALIA, HAVING CAREFULLY CONSIDERED ALL THE POSSIBILITIES, HEREBY DECLARE:

We believe there will be nuclear war between the ideologies of capitalism and communism.

We believe it will be a war in which there will be few, if any, survivors, and that it poses the possibility of destruction of all life upon this planet.

We believe it is better to be alive, whether capitalist or communist. The most stupid statements are: "Better dead than red" (or "capitalist"). People in the USSR are much better off than if they were dead. We, in capitalism, are much better off than dead.

We believe that neither system of government is worth the payment of such a price as nuclear war, and that peaceful competition is the only way to decide which is the better system. All problems are negotiable, short of war.

We believe that Australia, in particular, has nothing to gain in a war between the major antagonists (USSR, China, and the USA), and that, on the contrary, involvement on any side would lead only to death and destruction for most Australians, whichever side "wins." We believe both sides would lose more than they win.

We do not accept that it is in Australia's interest to be an ally of either side, nor to assist in any way. We have gained nothing in any war in which we assisted other major countries (but have lost much), and our alleged enemies, after great suffering and loss by innocent people, eventually gained considerably from us, even though defeated.

We therefore declare our neutrality in the coming conflict, and hereby petition our Government of Australia to formally declare Australia's neutrality in such a war, and that all foreign bases have been shut down.

We ask the socialist countries to declare their neutrality to us; and each of us states that if they do we will not join any war effort against them.

And we, as citizens of Australia do solemnly swear.

NAME \_\_\_\_\_ ADDRESS \_\_\_\_\_

'PHONE NO. \_\_\_\_\_

### PEACE PARTNERS

We each will contact a socialist citizen to agree to a mutual personal neutrality in the name of humanity and survival: stating to that person that we will not go to war against his or her country unless that person advises that he or she has withdrawn from the agreement and agreed to go to war against our country: this mutual agreement to be registered with the governments of both countries.

People go to war for allegedly moral reasons. If they do, then to maintain integrity they are morally obliged to notify their Peace Partner that they have repudiated the agreement, i.e., to make a Personal Declaration of War; and no one wants war. This means that if a Peace Partner does not abide by the solemn declaration, his or her opposite number is relieved of moral obligation to fulfil the declaration.

This petition is practical, as it is a clear indication to whatever the Government of this country that we do not want nuclear (nor any) war, and that we have no enmity towards the Socialist countries. No Government could ignore, e.g., a million or more signatures demanding the chance of survival in the coming struggle in which we have no conflict of interests with either party, but declare "a pox on both your houses." WE DON'T WANT TO BE IN IT!

The Peace Convention Movement of about 1953 (the time of the Cold War) was very strong and effective and, it is believed, had a big influence in preventing the Cold War from developing into a Hot War, as seemed likely. Governments are afraid of strong Peace Movements: so they have very practical effects in preventing wars.

# Going to court

## a plaintiff's perspective

*This article tells you how to go about taking legal action in Canberra's Small Claims Court. It is not designed as a checklist for the lay lawyer, but rather as a general guideline to presenting a claim in this Court.*

For those who dream of the cloak, dagger and pomp of celluloid legal heroes, the opening of the High Court in Canberra should have aroused some excitement. For the rest of us, going to court usually means the unpleasantness, inconvenience and expense of, say, a traffic fine imposed by an impatient magistrate in a stuffy courtroom.

Free legal advice for the potential defendant — "what to do if you're busted" etc. — appears with tedious and necessary regularity in *Woroni* and other alternative publications. I have nothing to add to these. Instead, I want to flip the coin and look at the story from the potential plaintiff's point of view.

Much has been written about the individual's rights in our society. Knowledge of one's rights is one thing but enforcing them is another, and not enough is said about this. I can't hope to fill in all the gaps, but working on the presumption that you are already aware of your rights (and see the list of legal resources at the end), I will explain how simple it is to go about enforcing them in the most common situations.



### Types of Claim

In Canberra it is possible to bring a wide variety of disputes before the Small Claims Court. In fact, this Court has a similar jurisdiction to the Court of Petty Sessions. This means that except for —

- 1) disputes as to title of land
- 2) disputes as to property in or possession of goods

3) disputes involving a claim in excess of \$1,000 (but note that such claims are actionable if the claimant waives the excess) just about any civil matter can be brought before the Court. Common examples would be actions for recovery of *debt*, *nuisance* caused by noise, *negligence* (e.g. a minor car accident), *trespass*, *breach of a statute* applying in the ACT (e.g. if your landlord breaches an obligation under the *Landlord and Tenant Ordinance*; a breach of implied warranty or condition under the *Trade Practices Act*), *misrepresentation* (either in tort or under the *Misrepresentation Ordinance*), or *breach of contract*, name but a few.

### Remedies available

Except in cases of nuisance caused by noise, the Court is restricted to awarding monetary compensation (i.e. up to \$1,000) to the injured party. Obviously, then, there is no point making a claim if you have suffered no measurable damage. The exception is nuisance by noise, where the Small Claims Court

has the same powers as the Supreme Court of the ACT, that is it can grant an *injunction* to prevent the nuisance from continuing.



### Procedure — making a claim..

The primary attraction of the Small Claims Court is its design to encourage the parties to represent themselves. Its procedure is more that of *inquiry* than that of referee between two opponents, that is, *the Court* has the job of finding the material facts and issues, rather than the parties thrashing it out before the magistrate. In practice, however, there is little time for such investigation by the Court, and the traditional adversary approach of making out and arguing a strong claim is desirable. As *no court costs* are awarded, the parties must bear their own expenses whether they win or lose. This means you have nothing to lose by going to court and representing yourself, except perhaps faith in yourself and in justice.

### — Try and settle out of court.

The first rule to learn about litigation is to try and avoid it. The cogs of the law turn so slowly that it is usually cheaper and more convenient to compromise and settle out of court. Experience tells us that nothing is certain in the law, so even if you have a good case it may be safer to compromise than to risk a legal action.

If the other party won't compromise, by all means threaten him with legal action. First, do it verbally. If this has no effect, try again in writing, being sure to re-state your claim and keep a copy so that you will be able to impress the Court that you gave him a fair go. There may be an independent agency (e.g. the Fair Rents Office or Consumer Affairs Bureau) which could mediate in the dispute and persuade the other party to settle out of court. If he/she still won't budge, the next step is to issue a summons against him/her.

### — Issuing a summons.

To do this you must go to the Small Claims Register, 1st floor, 121 London Circuit (between Kennard's and the Fish Shop) and simply explain to the person behind the counter that you want to issue a summons. They will assist you in phrasing your statement of claim and will type out the summons for you. All this is free of charge.

Next, the summons must be delivered to the defendant. For a much faster and psychologically effective delivery, serve it yourself. If you think this is inadvisable (e.g. the defendant would shoot you if he laid eyes on you) have the summons served by an agent of the court. If you opt for self-service, you will have to return to the Registrar to swear an affidavit of service (which takes about five seconds).

### — Between service and hearing

Now the waiting game begins. The defendant has two weeks in which to respond to the summons. He/she has four options —

1) to settle out of court, whereupon you will withdraw the summons (but you shouldn't until he (she) has paid up)

2) to settle before the hearing date by paying the sum demanded into court (whence it will be transferred to you)

3) to defend the claim

4) to ignore the summons, (whereupon a default judgement will be made against him (her) for the amount claimed. This means he (she) MUST pay this sum into court OR seek an order setting-aside this default judgement which puts things back to option (3) ).

Next, the hearing date must be set. This will be at least another three weeks away. In other words, it takes at least five weeks to get to court, and this is FAST compared to other jurisdictions. The Small Claims Court sits on some *evenings* as well as during business hours, so if you find it inconvenient to attend in the day, don't let that discourage you. But remember, as there are fewer evening hearings it will probably take much longer to get one.

### — At the hearing

Before the hearing it would be a good investment (at 60 cents) to buy a copy of the *Small Claims Ordinance*. Better still, to familiarise yourself with the Court's procedure, just pop in one day and watch it all happen from the public gallery. In an hour you might see five or six cases go through, and then you'll understand the true meaning of the expression "to dispense justice".

Filling out the forms is dead easy, but in court you're in the magistrate's hands. Whilst the formal rules of procedure do not apply in the Small Claims Court, it is nevertheless a court of law where the usual rules of courtesy and respect apply even if you don't think the magistrate deserves them.



In presenting your claim you should take the following considerations into account.

First, although the rules of evidence are suspended and the Court is supposed to take on an inquisitorial role, magistrates are accustomed to having the facts and issues *presented to them* by legal counsel.

Second, magistrates are also accustomed to dealing with legal matters (e.g. traffic offences) in a "short and summary" manner, that is, *quickly and simply*.



Third, in the Small Claims Court the parties *may* have legal representation.

Fourth, magistrates in the Small Claims Court do NOT have the power to make decisions on the broad grounds of fairness and equity (as for example, do their counterparts in the NSW Consumer Claims Tribunal) and they should, therefore, take legal arguments into consideration.

Fifth, courts, even at this level, are little dramas, with each participant playing his/her expected role. Magistrates are used to this role-play, so play them at their own game and you will have a better chance of success, e.g. by playing the part of the poor exploited "little man" in the street who has been "ripped-off".

It follows from all this, you should take care in preparing your case. This does NOT mean writing a little speech for the magistrate. Rather be prepared to present the important facts and issues quickly and clearly. The important ones are those which affect your legal argument and attract the magistrate's sympathy.

If you think the other party will hire legal counsel, the legal quality of your argument becomes more important, although the magistrate should not expect you to match a lawyer (though don't count on it). The Consumer Affairs Bureau can be very helpful in this respect by preparing a *written* legal submission, presenting the legal side of your case. This you can present to the magistrate at the hearing. In such a case he (she) will probably reserve his (her) judgement (i.e. put off making his decision till a later date). If you do not or cannot take advantage of this service, you should have your legal argument checked by a legal practitioner (see the list of legal resources at the end).

Finally, remember that the Court is usually open to the public and you can preview the proceedings, as it were, from the public gallery. If on the date of the hearing you feel like moral support, invite your friends and relatives (but not a cheer squad); the courts should be truly public in these matters and if the magistrate is aware that justice is seen to be done he is less likely to treat your case with obvious unfairness. The public's presence is even more important in the Small Claims Court because its decisions are NOT reported and transcripts are NOT available to the parties concerned, let alone the public.

Good luck!

Continued on opposite page

# stop police verbal stop police verbal

Over the last few weeks, you may have noticed "STOP POLICE VERBAL" sprawled across the police college, law courts, civic shops, etc. of A.C.T., and you are probably wondering what police verbal is. No it isn't a new punk band. Police verbal is verbal evidence presented to the court by the police. A police officer may stand up in court and say something like this: In a moment of guilt and remorse, the de-

fendant admitted his guilt to me. I put to the defendant that he/she committed the crime and the defendant replied yes, however when I asked the defendant to sign the statement he/she refused. What probably happened is after the police interrogated and probably bashed the accused they still couldn't get the defendant to sign the statement.

The police often present an unsigned record of interview to the court, which has the appearance of the police asking questions and the defendant answering them, yet when the record of interview is unsigned it is more than likely that the police made it up and that is why the defendant refused to sign it. The Lucas report in 1977, an inquiry into police activity found that some police had crossed the lines of honesty and presented false evidence to the court. Police verbal is mostly accepted in court for the following reasons:

- 1) When more than one person is arrested they are always separated from each other, and the police always question them in pairs. This means that if the defendant denies the police account of what happened, it is the word of at least two police officers to the accused.
- 2) Police always stick together and the court seeing them as the upholders of the law, is more inclined to believe the police account than that of the accused.
- 3) Police verbal and lies have become an accepted part of law practice. Most people know about police corruption, yet they feel that it's okay for police to lie so they can convict an innocent person. What about the innocent

people in jail at the moment, framed by police. What is the point of having law course when the police already have to decide who is guilty and who is not.

## Ray Denning

Recently the most publicised "verbal" has been Ray Denning's. Ray was framed by police using an unsigned record of interview, convicted of maliciously wounding a prison officer and sentenced to life imprisonment. After all avenues of legal appeal and protest were closed to him, he escaped from Grafton Gaol to draw attention to his case.

As a condition for his surrender Ray is demanding an official inquiry into his case and the verbal in particular. He claims he has scientific and other evidence that proves he was framed in a conspiracy involving both police and prison officers.

## Demands

- 1) We demand the immediate drafting and introduction of legislation disallowing any statement made outside the court by an accused person unless they are either video or audio-taped in full and made in the presence of an independent person, e.g. a lawyer, friend of the accused or a magistrate.
- 2) As a longer term measure, we demand that the evidence act be amended and police practice changed so that no statements made by the accused outside the court-room be admitted as evidence against the accused.



Continued from previous page.

## Legal Resources:

### General

ACT Supplement to Legal Resources Book  
— read it yourself, or have it read to you by ringing the Canberra Community Legal Service Ph: 48 0616.

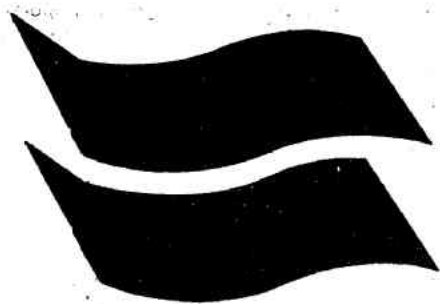
Legal Aid Commission (ACT)  
Acton House,  
Cnr. Marcus Clarke St. & Edinburgh Ave. Canberra City.  
Ph: 43 3411.

(there is a lunchtime advisory service which is not restricted to a means-tested clientele)

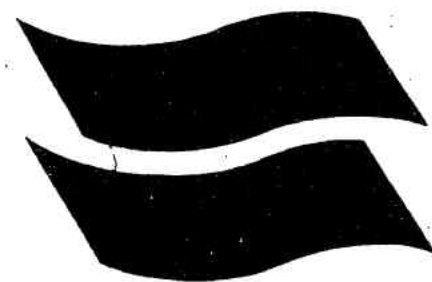
Landlord and Tenant Disputes  
Fair Rents Section (also Rent Controller's Office)  
North Building,  
Civic Square, Ph: 46 2764

Consumer Complaints  
Consumer Affairs Bureau  
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Edward Epstein



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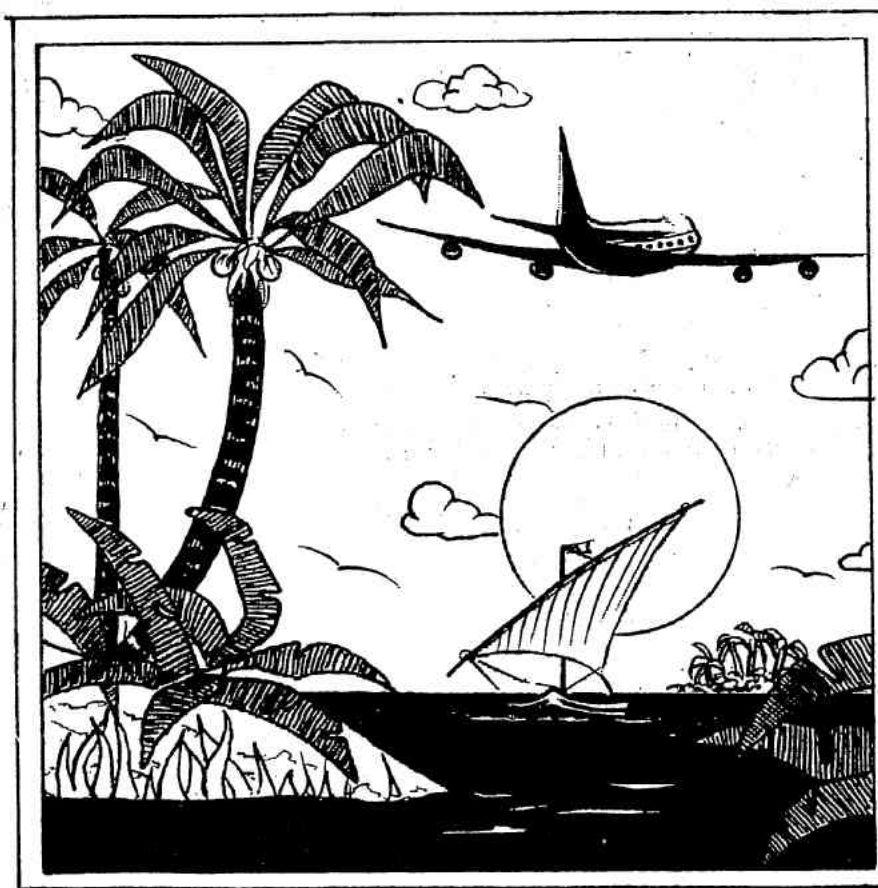
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# Death of Freedom (As well as everything else, of course!)

Australian politics.

The next question is, what is a "situation resulting from a nuclear activity" which is likely to harm the health or safety of persons and thus permit the Governor General to empower the Minister to give directions? The term "nuclear activity" is referred back through sub-section (7) to clause 12(2)(a), and includes just about anything to do with uranium or nuclear power in relation to which the Commonwealth Government has any involvement at all.

There is no guidance in the provision as to what might, or might not constitute a "situation" resulting from a nuclear activity. It does not appear to be necessary that there must be some positive or abnormal event involved; a "situation" is a *state of affairs*, rather than an *event*. It is quite possible that even some everyday consequence of a "nuclear activity" could come within the provision, not just an extraordinary emergency or disaster. Since the operation of nuclear technology very frequently gives rise to quite serious threats of harm, both to people and to the environment, obviously the opportunities for use of clause 13 powers will be dangerously great.

The significant thing about the term "environment" is that it is extremely broad; and again, the threatened harm need not be particularly serious — any degree of threatened harm will be sufficient to invoke the operation of the clause.

The power which is granted to the Minister to control and eliminate hazards associated with a situation will permit virtually unrestricted surveillance of anti-uranium activists, entry and search of premises, the censorship of newspapers, radio and television stations, the suppression of demonstrations, and arrest and detention without trial on a basis similar to that which applies in South Africa under the notorious "anti-terrorism" laws.

But aside from the suppression of news and information, the elimination of the "hazard" posed by radical dissidents who might be thought by the government to have the technical knowledge to misuse radioactive material would be possible by just locking them up without trial. The minister would give the order under clause 13 to the security forces to arrest and detain radicals in the country and it would be done.

The person who is being detained, or searched, or placed under house arrest does not go before a court automatically, as is the case under the general law. Normally when a person is arrested for any offence he/she must be taken before a justice of the peace or magistrate as soon as is reasonably possible, to be dealt with in accordance with law. But under clause 13 an arrested person loses all his/her normal rights. Depending on what the Minister has ordered, he/she can be detained anywhere. No-one need be told that he/she has been arrested; they may be held incommunicado. He/she may legally be prevented from calling his/her lawyer, or another person. He/she need not be taken before a court in order that his/her "guilt" be established. All of the traditional protections which are supposed to apply when a person is detained may be ignored by the security officers acting under the orders from the

Minister.

Aboriginal people are denied any real power in determining how uranium mining will affect them. (see for example the film, *Dirt Cheap*) They can face difficulty in publicising the repercussions uranium mining will have for them. Any plans they propose for limiting these effects can be overruled by the Government.

Members and people employed by the Northern Lands Council, the body set up to represent Aborigines in negotiations between mining interests and the Aboriginal people, are forbidden to divulge information they receive "concerning the affairs of any person" — which could include information relating primarily to the mining industry. The penalty for contravention of this provision is

ed, a docile labour movement and a ruthless police force.

In 1977, police handling the White Bay demonstration in Sydney (where peaceful protesters attempted to stop the loading of yellow-cake) police "over-reacted to the provocation" according to the acting N.S.W. Premier — they even assaulted television crews!

At the same time, it was stated that N.S.W. police would be directed not to co-operate with any federal investigation involving the compiling of dossiers on anti-uranium demonstrators. It was also stated by the federal Minister for Administrative Services that there would be no spying of these demonstrators. However, anyone having read the previous articles about ASIO in Woroni, would know

be contrary to the public interest; where persons can be arbitrarily detained at the order of a Minister and without recourse to the due process of the courts and of the legal system; where the activities of governments can be labelled secret and kept away from public scrutiny; where demonstrators can be locked up for taking to the streets to express their conscientiously held opinions.

As Greg Woods states:

"Even if nuclear power were as clean, safe and profitable as its proponents say, this would be a bad bargain. But since it is unclear, unsafe and likely to be unprofitable, the bargain is ridiculous. It makes Faust's contract with the Devil look like a model of shrewd judgement and business sense."

The above was largely plagiarised from: G. Woods "How Clause 13 makes Australia a police state, finally, for the last time"

Nation Review 8-14 June 1978 and "The Uranium Laws" F.O.E. pamphlet.



\$1,000 fine, or six months in gaol under the now amended Aboriginal Land Rights (N.T.) Act, 1976 (Section 23E).

The above acts have not yet been used to quell opposition to the mining and export of uranium, but there is no guarantee that they won't be used, and if the present government's attitude to opposition or demonstration (the High Court Demo arrests and Anzac Day March arrests are just two examples) is an indication, it is highly likely to be added to the already fierce array of laws used to oppress people. After all, the mining and export of uranium requires a deferential society in order to produce. They require a society which is politically homogeneous and highly regulat-

ed, it is impossible to control the activities of ASIO which is answerable to no-one.

These are only two examples of what we might see in the future.

It is obvious that the price we will have to pay for the supposed benefits of having a nuclear industry will include the forfeit of basic civil liberties and freedoms.

The above acts fulfill all the necessary requirements for a police state — where citizens cannot speak freely without fear of surveillance; where police powers to enter premises and search people's belongings and papers are uncontrolled by the courts; where newspapers and radio stations can be ordered not to print or publish certain information because to do so would

## HIROSHIMA day

a personal basis. Well, I would ask John Kelly to consider how personal a basis Fraser feels his representation of Australia is, or that of our other statesmen who declare war for his country? — a la WWI.

The point is, treaties are broken. It is not just neutrality in war, but actual moves towards peace, disarmament and an end to the war industry which I thought was the point of Hiroshima Day.

In short I find the preventative potential of Mr Kelly's Charter lacking in credibility and logic... to a treaty lending itself to be broken.

Bobby Meyer and Teremoano also read some touching poems.

There were other speakers from the Raja Yoga Centre, and from the Society at the rally. I do not mean to diminish their importance by not including resume on them, but I failed to identify enough with the relevance of their causes to the case of the subject to adequately report on them.

TANBERG



# 6th National Conference for Lesbians and Homosexuals

I went to the 6th National Conference for Lesbians and Male Homosexuals quite uninformed of the state of the gay movement, however with the vague notion of having to contend with on the one hand the high-pitched whine of conservatism and exploitation which characterises the male gay "subculture" at its worst, whilst on the other, the strident and vicious tongue-lashings which characterise radical lesbian separatism at its most frightening. One of the major tasks of the gay movement is to try to break down preconceptions instilled by that mode of thinking (a conspicuously male mode) which leaves things and people categorised, finished and ultimately destroyed. I am glad that from the very first, and until the very end, the events of the conference helped me to get rid of my own mental jails. The conference gave indications of progressive spirit, vital activity and growing awareness in the political activities of lesbian and homosexual men.

Whilst, in one way or another, all of the seminars were political, it was very refreshing to see that the nature of the politics was not parochial and self-consuming. Seminars like "Social Change", "Gays and Socialism", "Gays and Unemployment", "Male Sexual Politics", "Gays and Sexism" all attempted to put the issue of gay rights into a wide perspective — namely in view of the type of society we live in. It was broadly recognised that the full freedom of homosexuals has a lot to do with creating a society which will allow for that kind of freedom — a society not dominated by inequitable relations between different income groups, different sexes, different races, people with different sexual preferences. So, when a motion was put to the plenary session that the conference supports other issues like the rights of the Aboriginal people, it was not inappropriate. We recognise that as an oppressed section of society we must stick up for other oppressed groups — that there is power in solidarity, that the root causes of our oppression can be traced back to very much the same things. This approach to gay politics, I think, is essential, because it does not leave us isolated, unimportant.

However at times there seemed to me the danger of being swept into a bogging abyss of wordy theory — that the actual issue of gay rights was subsumed unrecognisably into the Theoretical Socialist Analysis.

This applies particularly to an important paper given by a Sydney Socialist, Craig Johnston, which stressed the importance of getting the gay movement back to the gay people — especially to offer something to those hosts of male homosexuals who flock to the gay bars and seem to find solace, and comfort in them. For those who do not know much about the male homosexual "subculture" — at present it is dominated by profiteers and glamorous-disco type people who

make loads of money by charging exorbitant prices and have slogans such as "Think Gay, Buy Gay". These people purport to be the spokesMEN of the "gay community" — which they probably are, actually. Johnston was advocating that the movement needed to come to grips with its waning mass base and somehow recapture it. Unfortunately in subsequent discussion the issue was turned around to talk about the ways in which gays could become in touch with the trade union movement. I do not believe that by changing the power relations between classes that homosexual liberation will suddenly happen. It must exist as an autonomous movement, and with that in mind I am annoyed when our tactics become "workerist" orientated. The issue of gay rights does not have its immediate being in class struggle — one only need recognise the vast numbers of gay capitalists to know this. Anyway, this issue is too complex for the purposes of this article to do justice. I shall stop talking about it now.

Another, in my view, very positive thing which happened was the way that lesbians and male homosexuals made efforts to understand each other. Lesbians, being women as well as homosexuals lie in two groups largely oppressed by society, tend to be much more radical than male homosexuals. At past conferences there have been major political differences, most markedly to do with the sexist attitudes of many gay men. At this conference, women and men were actually talking to each other. Lesbians sat in on seminars on drag paederasty, male sexual

politics, sado masochism — topics mainly to do with male homosexuals. Many women made sincere attempts to sympathise with the questions raised at these talks and to give feminist perspectives of what was happening. On the other side, it was amazing to see the number of men who had read feminist literature, or who were pro-feminist, and were willing to face themselves, as men in a male dominated society.

On the Saturday night of the conference there was a dance held at Sydney Uni. A number of women's bands played — either a sedate boogie-type sound, or a pensive new waviness. Sydney has such colourful crowds — edgy with an austere chic, or flamboyantly decadent, or rather straight-laced: one of the delightful things about gay-people-get-togethers is that there is a defiant zestfulness about it all. That kitch mish-mash of tired old trends somehow renews its vigour, shifts the tired old body up a gear. I enjoyed the dance tremendously — and especially the surreal feeling, bit spooky really, for someone brought up in a heterosexist-type society, of seeing women lavishly affectionate with each other — some short-cropped hair and wild, others toned-down to an intriguing banality; men holding, dancing, kissing one another — pre-Raphaelite androgynes, public-servantly dressed neat and normal people, garish, austere new-wave men. I was glad to associate with the gayness.

The plenary session held on the last day was like any other plenary session — rushed, urgent, full of bick-

ering, overtime. However, through all of that boring shitwork many vital motions were raised. Unfortunately I've forgotten a lot of them — A few that I can remember will illustrate the mood — as mentioned above, there was a motion to support Aboriginal Land Rights, as well there were motions:

"That this conference, recognise the special effects of the economic crisis and high unemployment on lesbians and homosexual men:

a) Support trade union campaigns for a shorter working week without loss of pay,

b) urge lesbian/gay liberationists to work in and with trade unions, unemployed worker groups, and the Jobs for Women Campaign."

"... that a permanent working committee be set up in each State, to:

a) establish communication with non-English speaking (gay) communities,

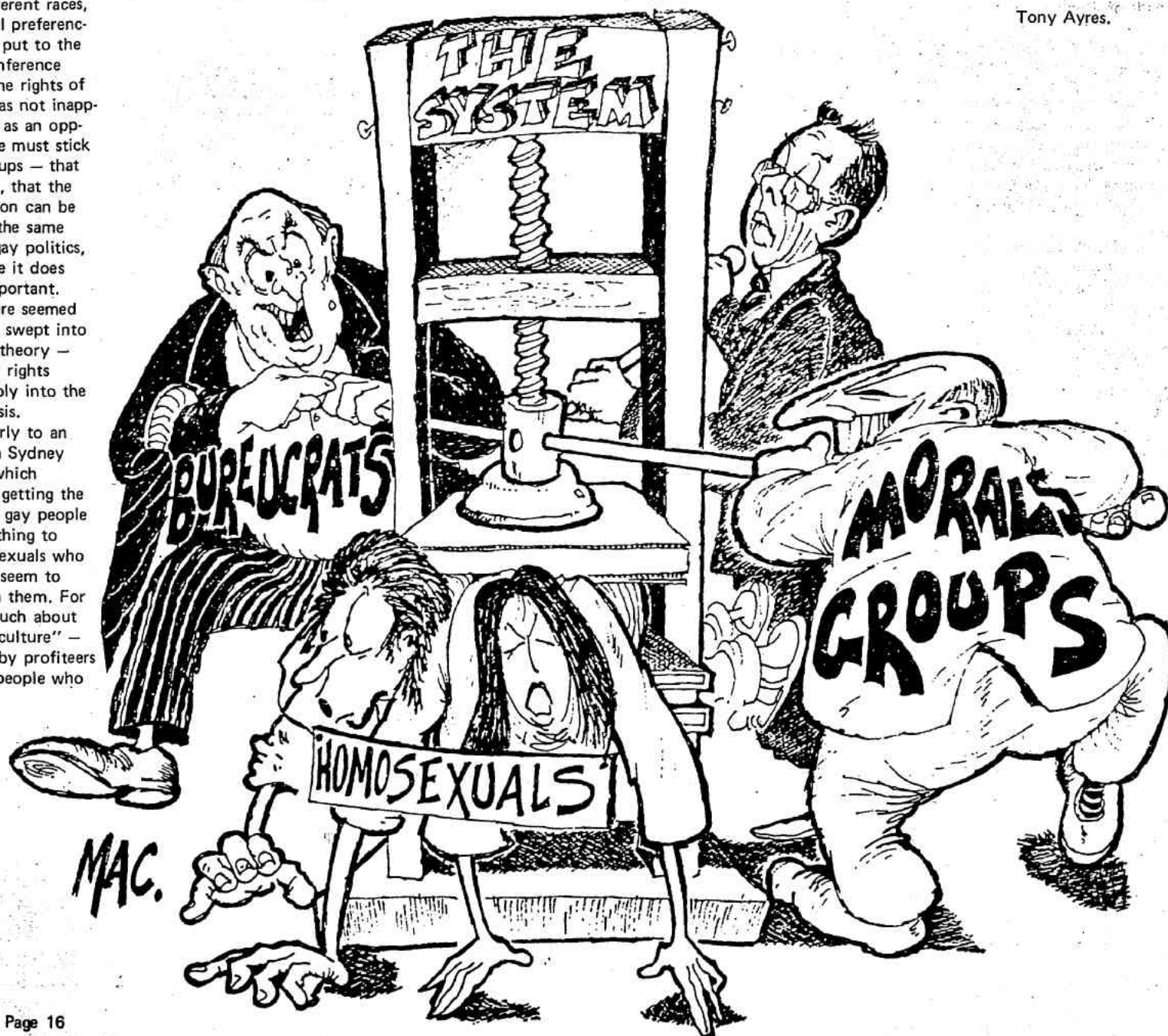
b) form working contact with gay organisations overseas for cultural information about each language group.

c) to help in the counselling of non-English speaking gays."

Other suggestions were working in areas such as broadening the base of Gay Community News, becoming more aware of overseas gay issues, working on sexism within the gay community, etc.

I left the conference on Sunday afternoon far more informed of the state of the gay movement — enlightened and enlivened with hope for the future — and on that banal note, I shall end.

Tony Ayres.





# ENDING HEROIN

# AMERICA'S EPIDEMIC

## Part II by Dr. Micheal Smith

South End Drug Council

Let me conclude by mentioning the positive actions that a few physicians have taken and must continue to take in our fight against drug abuse in America. **First of all, there must be a primary concern for the drug abusing patients' welfare.** Drug addicts are victims of the drug that they abuse, and in many ways they are victims of society as well. The people most likely to turn to drugs are the people at the bottom of the ladder — who live in the worst housing, go to the worst schools, and get the worst jobs, if they get any at all. They seek some pleasure, a kick, a high, anything that will make them oblivious in a world of too much pain. Victims of drugs who are trying to seek help are harassed in numerous ways by medical institutions and other sectors of society. At Lincoln Detox we have been advocates for drug victims in thousands of situations where we were seeking just the bare minimum of health care and found endless roadblocks in our path. How many drug abuse programs take an active concern in improving their clients' health care? We have found that community-run programs almost always have this priority, but in our experience programs run by physicians — by and large methadone programs — have a very poor record in this regard. It takes considerable patience and energy to cope with drug victims' health needs, but if we are helping people to rehabilitate themselves, there is no other way to proceed.

**Secondly, physicians must discard chemical and psychoanalytic approaches to drug abuse.** It is simply absurd to compare methadone with insulin. It is equally absurd to say that individual "character disorders" caused drug abuse among 700,000 GIs, for instance. Drug abuse is primarily a social problem and can only be alleviated by socially-oriented solutions. In these areas the physician does not have any expertise. Therefore he or she must function as a student or an assistant to other more knowledgeable people in order to have any positive effect on the drug abuse epidemic. When doctors in drug abuse programs have not taken criticism and advice from community people, including ex-addicts, the results have been consistently disastrous. The fact that this humble and rational response has rarely occurred among physicians is one of the main reasons for the failure of U.S. drug abuse policy.

At Lincoln Detox we have sought alternatives to the seemingly endless cycle of chemical "solutions" to drug abuse. We have used acupuncture for four years and have now used herbology for one year as well. When I first saw people sitting around the room with acupuncture needles in their

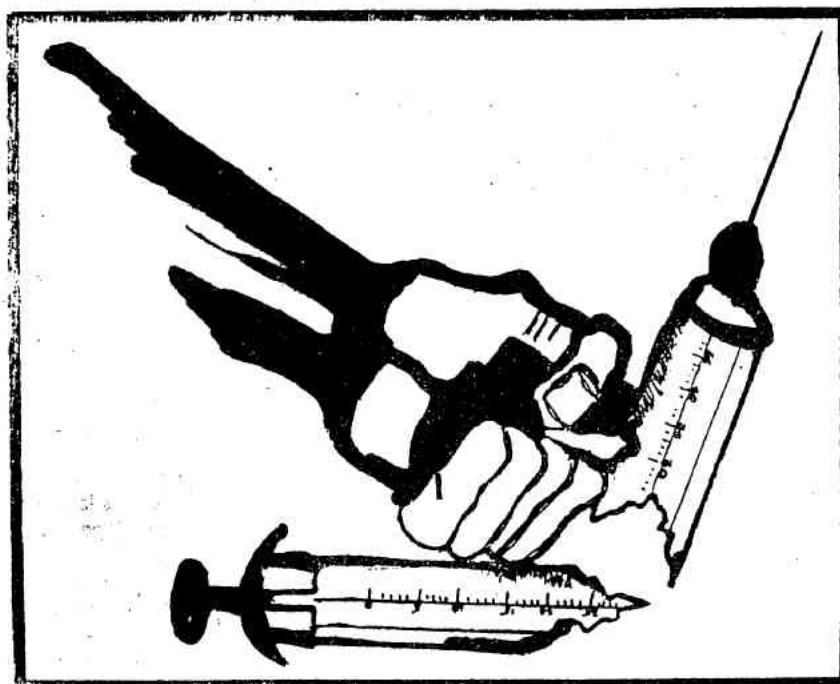
ears, I couldn't help thinking that it was all some kind of hoax. Acupuncture has proven to be a very valuable tool in eliminating the physical problems of drug withdrawal and rehabilitation.

**The final qualities I will refer to which are essential in combatting drug abuse are courage and a will to win.** Drug abuse certainly does mean warfare. In addition to the casualties among actual victims of the drugs, there must be thousands of deaths each year due to the cut-throat competition between various dope dealers. Anyone seriously opposing these ruthless dealers should expect the same kind of treatment.

In every poor neighbourhood in America certain individuals or small groups of people have stood up to the drug bosses in their area. We would do well to honor these people on a memorial day. One of these honoured dead is Dr Richard Taft, who worked for the Lincoln Detox program. On October 29, 1974 Richard was found stuffed in a closet, shot up with heroin on the morning he was to meet with a powerful Washington official about funding our acupuncture program. As an alternative to methadone and as part of a people's program against drug abuse, the Lincoln Detox acupuncture program has been very threatening to those who want to expand the drug-pushing business. Richard's death has never been seriously investigated by the police or by any of the drug abuse agencies we are involved with. Further harassment and incidents have occurred after his death.

But the Lincoln Detox Program has continued. Our approach can be outlined as follows:

(1) **Supportive assistance to the victims of drug abuse**, who include the drug users, their families and neighbours, and the people who have suffered as a result of drug-related crimes. Build the physical body with nutrition, exercise, and natural-healing techniques such as acupuncture and herbology so that the life energies can become strong again. Helping the body become strong enough to excrete toxic substances is very different from substituting one drug for another. Psychologically and socially, we need education, spiritual encouragement, supportive counselling, and group-centred work which focuses on coping with day-to-day anxiety-producing reality and working to change that reality. This approach contrasts with analytic, individualized and often negativistic therapy aimed at "adjustment" to bad conditions, and it is opposed to mindless welfare-oriented methods.

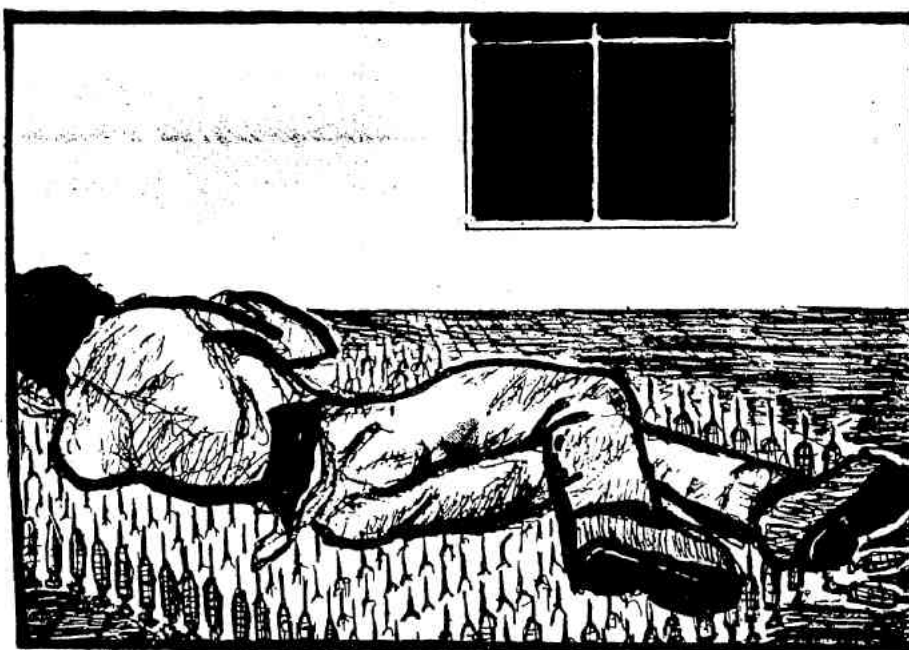


(2) **Seriously attack the corruption and apathy** which protect major heroin dealers. If you want to find the people who *control* heroin traffic, look only among the ranks of millionaires. In truth, heroin traffic has never been outlawed in the United States. Those at the top who plan and direct heroin traffic have never been injured by the law. The criminal justice system has only punished the victims of the heroin plague. Drug users should be dealt with supportively. Major drug importers and sellers should be dealt with harshly.

(3) **Sweeping changes in society** are necessary in order to destroy the soil which nurtures drug addiction. There are enough problems in our society and enough work that needs to be done so that meaningful jobs should be available to everyone. Dig-

nity with regard to racial, sexual, and cultural identity must be respected. Senseless wars such as the Vietnam conflict must be opposed. These issues are direct major causes of drug addiction; they cannot be shoved aside as peripheral social issues. Most of us have been taught to separate protest about social issues from individual treatment. These habits have crippled our efforts.

To be effective at *any* level of drug abuse prevention or treatment, a person must maintain integrity — a difficult task in a complex society. To criticize weaknesses in a drug user and not criticize the weaknesses in society that cause drug abuse only worsens the situation. Drug abuse is more a disease of society than of the individual. The task before us is to cure society.



# WOODCHIP RIP-OFF GROWS

A recent letter from the Department of Primary Industry to the Australian Conservation Foundation\* shows that the woodchip industry is seeking to expand its operations.

During the last year -

- The three Tasmanian woodchip companies (TPFH, Northern Woodchips and APM) received considerable increases in the quantity of chips they are allowed to export.

- Approval has been given to W.A. Chip and Pulp Co. to export an additional 150,000 tonnes per year of jarrah "sawmill waste".

- Federal approval has been given for Brisbane Woodchips' plan to export chips derived from "sawmill waste" from Queensland and northern NSW. The NSW government has called for an Environmental Impact Statement (E.I.S. hereafter) before it gives approval.

The Commonwealth Government granted the increases for each of the above schemes without requiring preparation of an EIS and without calling for public comment.

In 1975 the federal report on the Economic and Environmental Aspects of the Export Woodchip Industry recommended that variations to export approvals should be subject to studies on their impacts on public investments, society and the environment.

The Senate Woodchip Inquiry of 1977 stated that "no increase in the quantity of chips to be exported be granted without most careful consideration of all the relevant environmental factors as set out in this report."

This illustrates two very important points. The first is the government's failure, yet again, to take responsibility for environmental matters; and secondly the weakness of our environmental

protection laws. It is up to the minister concerned to decide whether an EIS is required in any particular case. Because Environmental impact statements often draw attention to contentious issues a minister may decide against calling for one where it is most needed.

Unfortunately that is not the end of the story.

- Harris-Daishowa, which is already licensed to export 850,000 tonnes of chips per year from Eden

is applying for permission to export a further

- 1) 200,000 tonnes per year from NSW
- 2) 400,000 tonnes per year from Victoria

- Northern Woodchips of Tasmania is requesting a further 305,000 tonnes per year.

- W.A. Chip and Pulp Co. wants to export an extra 200,000 tonnes per year.

- Barnett Brothers (Victoria)

Pty Ltd. have applied to start a new scheme exporting 300,000 tonnes per year from Melbourne.

- Unibee of Australia Pty Ltd. wishes to export 500,000 tonnes per year from the Northern Territory. The material would come from pastoral leases around Katherine which are planned to be converted to plantations for methanol production.

If all the above applications are approved the industry will have permission to export up to seven million tonnes of chips each year. That is two million more than at present.

If you are concerned by these proposals the people to write to are the Minister for Primary Industry (Mr Nixon) and the Minister for Science and the Environment (Mr Thomson). Protest the approval of increases in export woodchip licences without public discussion and the preparation of Environmental Impact Statements; and press for no further increase in the volume of woodchips to be exported.

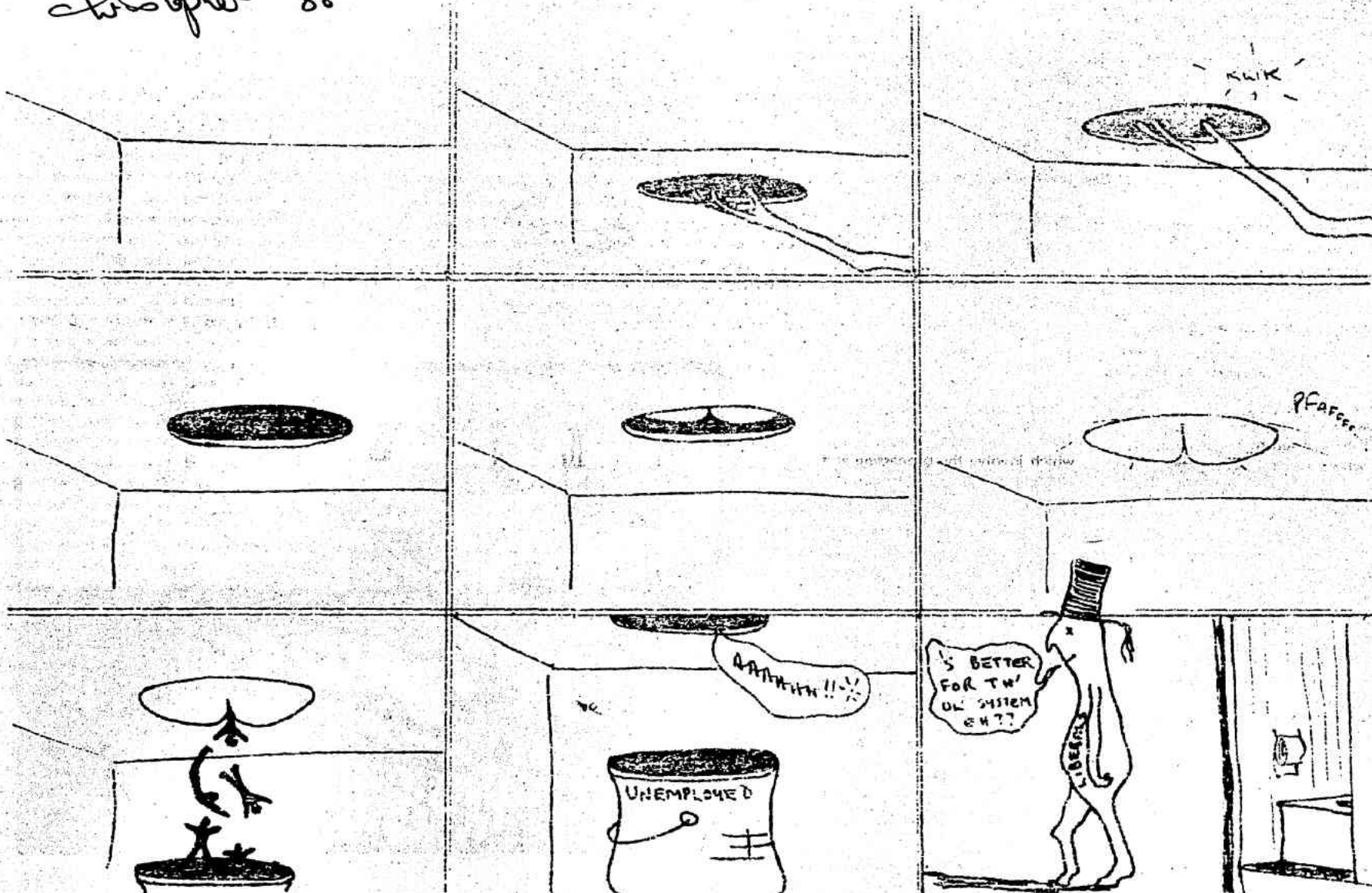
\* Newsletter of the Australian Conservation Foundation August 1980 vol. 12, No. 7, p.5.

by Will Reynolds.

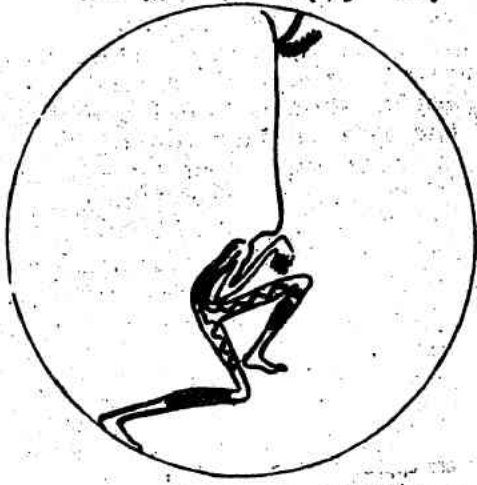


The aftermath of woodchipping at Eden.

Christopher '80



# ABORIGINAL ISLANDER DANCE THEATRE



in  
canada

Most Australians are aware that the Aboriginal dramatic tradition stretches back over thousands of years of corroborees. But, as this is being written, that ancient tradition of drama and dance, is being given new

and unique exposure. For during the first two weeks of August, ten Aboriginal dancers are performing in Toronto, Canada, at the World Indigenous Theatre Celebration, which extends from July 31st to August 11th, 1980.

This is not the first overseas tour made by Aboriginal performers: previous delegations have visited Nigeria, Tahiti, and Papua-New Guinea. But, this is the first and largest such venture ever undertaken to a white, Western nation. The group will have a number of opportunities to perform for the public in what is now Canada's largest city, and members will meet and work with representatives from at least eighteen other nations, ranging from Ireland, Malaysia and Sweden to Zaire, Mexico and Guatemala.

Australia's delegation not only includes five tribal dancers from Yirrkala; it also consists of five urban dancers trained through the Aboriginal Islander Dance Theatre in Sydney. In Toronto, the former will present traditional indigenous dancers while the latter will perform modern, interpretive works. The AIDT is currently managed by Carole Johnson, an American Modern Dance specialist who has been the director of the programme

over the past few years. On a recent trip to Sydney I visited the studios of the AIDT, located in a reconconditioned church hall in the Glebe district of the city. The surroundings are far from luxurious, but the facilities are adequate, and are more than made up for by the talent of the dancers themselves.

The Aboriginal Arts Board, a branch of the Australia Council, also recognized the talents of these Aboriginal performers. As official information I was given reads, "Board members felt that participation by Aboriginal performers in such a major international theatre event should receive the highest priority." It therefore decided to cover the transportation costs of the project to the tune of \$25,000 — a sizeable portion of its annual budget.

While in North America the group will be managed by Carole Johnson, along with the well-known Chicka Dixon, a Project Officer with the Arts Board. Dixon sees the trip as a superb opportunity for the exposure of Aboriginal culture overseas, but he also views the Theatre Celebration as a golden opportunity to air Aboriginal grievances through the Canadian media. As he put it to me, "Things are going to change in Australia. The key is educ-

ation. But this has to come about partly through international pressure on the Australian government. I'm going to take every opportunity I get to drive our concerns home with the foreign media."

This may well include the American press, for, in addition to the two weeks of performance and workshops in Toronto, the members of the group specializing in contemporary dance will afterwards travel to New York to perform as guest artists with the Black Ballet Company of Harlem; described as "a dream come true for all concerned." Although this is an important cultural event, very few Australians are aware that this celebration is taking place at all, let alone the fact that their country is represented at it so ably. What is very interesting is to observe just how much (or how little) coverage of the Celebration filters back here to be picked up by the Australian media. More to the point, readers should watch to see how much success the delegation has, not only in terms of artistic performance, but also in terms of international 'consciousness raising'.

Adam Shoemaker.

## TECHNOLOGY



Technological change has become something easy to take sides on. Why this should be so becomes clear once more than a passing glance is directed towards the issues it raises.

Today, when we refer to technological change, we are almost invariably talking about the growing use of microprocessors. The use of microprocessors in information flows within society takes this kind of technological change beyond that realm of debate which can adequately be based on the grounds of economics and technology. The debate must also have regard to the distribution of power within society. Indeed, it is on this very point that the recent Myers Report on technological changes in Australia has been strongly criticised as being inadequate.

On economic grounds the case for technological change is convincing. To maintain its material standard of living, Australia must necessarily maintain its competitiveness in the world market. There are few grounds to support the belief that technological change will be resisted by those countries with whom Australia competes in the international economy. Thus Australia has no option but to at least keep pace with the rate of introduction of new technology displayed by such competitors.

Similarly, it can be argued strongly that rejection of new technology by Australia would inevitably lead to the impoverishment of its technological and scientific expertise. It is naive to think that research in Australia would continue unabated in the absence of meaningful social reward/recognition to its practitioners. Australia would become increasingly dependent on overseas-sourced technological expertise. The adverse effect this development would have on national autonomy does not require elaboration.

The most obvious argument against technological change concerns its effects at the micro-economic level. While, as was noted above, the macro-economic effects of technological change are beneficial, it is argued cogently that many individuals will experience severe dislocation in their socio-economic existences as the introduction of micro-processors radically change their value on the work market.

There can be little doubt that such effects will occur. The uncertainty arises whether there will be the social and political will to initiate appropriate social programmes to distribute the social costs concomitant with technological change evenly throughout society.

A less obvious, but perhaps more significant aspect of technological change was referred to earlier in this paper, viz., the distribution of power within society and, in particular, that power which exists in the form of information. Some commentators on technological change have observed that its "de-peopling" effects are now becoming marked in those areas of socio-economic existence which involve the processing and communication of information. Clerical work is one area which comes readily to mind.

This observation highlights two aspects. Firstly, there is a contraction in the size of the group which processes primary access to information. Secondly, contracting group also acquires enhanced control over what information is made available to other consumers, when such information is made available, and how it is to be made available. The vision is one in which society becomes segregated into two groups — a small group who design and apply the technology and who possess the power in society, and the majority who at best perform a service function and who possess little, if any power.

## myer's report

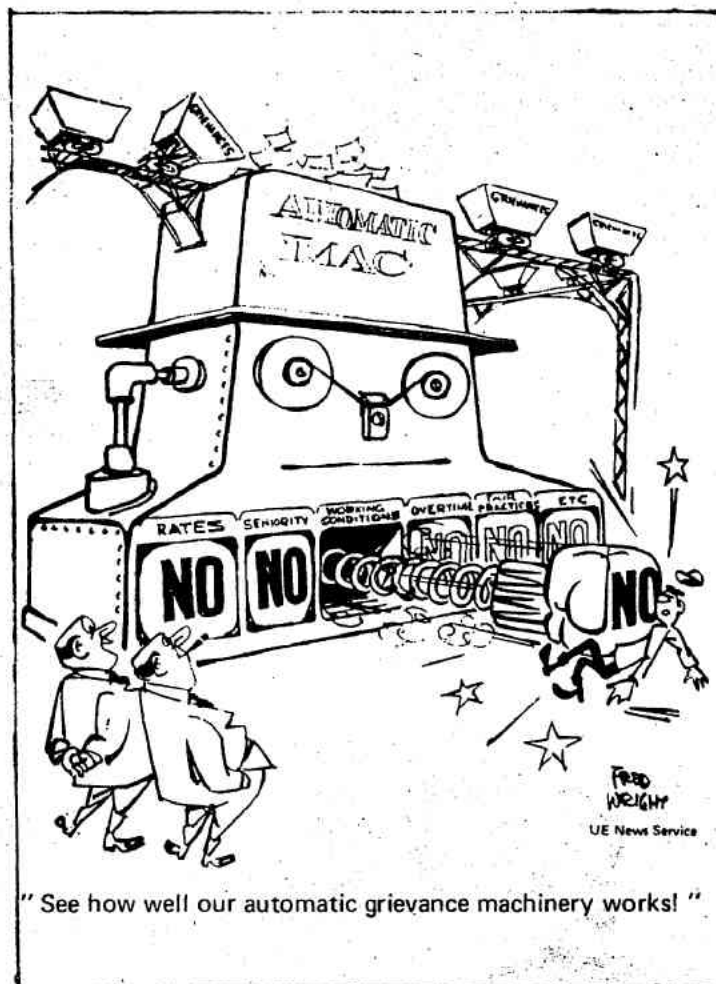
This vision is possibly exaggerated. It does, however, supply additional grounds for a vigorous socio-political debate in regard to the effects of technological change. Again, it gives rise to uncertainty because the success of such a debate cannot be assured without widespread involvement by members of the society affected.

The most disturbing aspect about technological change is thus revealed, viz., that there is no way known that this uncertainty can be avoided. For, despite the arguments against such change, the fact is that

it will occur. The issue is not therefore one of stopping technological change. It is, rather, one of developing appropriate socio-political mechanisms able to control it.

Clearly none of us can assume that we will be insulated from the effects of technological change. None of us can afford to be in-active in the debate. The grounds for "the great Australian stupor" may be quickly eroding. Some would see that as a positive development.

Bruce Ferguson.



"See how well our automatic grievance machinery works!"



# ROMANIA

## The Working Class in Chains

**Romania: People imprisoned (or similarly restricted) or confined to psychiatric hospital for their defence of workers' rights.**

### Introduction

The Romanian Constitution (article 28) guarantees freedom of speech, of the press, of reunion, assembly and demonstration, but article 29 declares that these freedoms "cannot be used for purposes hostile to the socialist system and to the interests of the working people". The right to exercise the freedoms specified under article 28 is in practice severely limited, and lies almost entirely in the discretion of the authorities.

**Textile worker Janos Torok has been severely beaten and confined in a psychiatric hospital for criticising the system of elections to the National Assembly.**

**Economist Gheroghe Rusu has been arrested on charges of "homosexuality" after applying for permission to emigrate to France to join his wife and child. He was later sentenced to three years in prison.**

**Lydia Ababei has been severely harassed and arrested for holding prayer meetings for Israel and was interned in Petru Groza psychiatric hospital on charges of being dangerous to society. Subsequently she was released following publicity overseas and she is now under house arrest.**

Romanian trade unions are closely linked to the government and do not serve to articulate openly any criticisms workers might have of government policy in an economy which is heavily nationalized and controlled centrally. Although individuals belonging to a particular occupation have the formal right to establish a union without prior authorization, in practice it has not been possible to form alternative trade unions. In general, the possibilities of striking, demonstrating or publicizing grievances are severely restricted and those who attempt to do so run the risk of imprisonment or other official sanctions.

In recent years Amnesty International has taken up the case of a number of Romanians who have been imprisoned or similarly restricted for publicly voicing criticism of working conditions and government economic policy.

**Economist Gheroghe Brasoveanu is reported to have been sent to psychiatric hospital for criticising official policies. This is the fifth time in eight years.**

**Protestants who formed a movement to defend freedom of religion and conscience (ALRC) have been arrested, beaten and imprisoned on charges of 'parasitism'**

**Pastor Ioan Samu from Medias has been imprisoned three times for Christian activities. Samu and his wife were beaten in the street when his wife was pregnant.**

### INDIVIDUAL CASES

Vasile Parashiv, an employee at a petrochemical plant in Ploiesti, who in 1969 was confined to the psychiatric hospital of Uralati after he had criticized work conditions and protested at subsequent official harassment. He declared a hunger strike immediately on confinement and was released after five days. During 1976, he was confined to the psychiatric hospital of Voila Cimpina for three weeks, when he was diagnosed as suffering from psychopathic paranoia and persecution complex after he had appealed to Communist Party authorities about injustices at work. In February 1977 he signed the writer Paul Goma's human rights appeal and was threatened with further psychiatric confinement. At the end of 1977, he was given a passport and travelled to France, where he publicized his treatment and underwent an independent psychiatric examination which confirmed that he was not mentally ill. Later that year he returned to Romania. In February 1979 he was arrested in Bucharest where he went to announce his supp-

**Would-be emigrants who have demonstrated or gone on hunger strike in support of applications to emigrate have been imprisoned or confined to psychiatric hospitals.**

**Miners in the Jiu Valley have been arrested for striking over conditions of work and have been sent without trial to work in other districts and put under surveillance. Two died shortly after the strike in circumstances never satisfactorily investigated by the police**

**Romanians who cross the border to Yugoslavia are often arrested there and returned to face imprisonment.**

port for an unofficial 'Free Trade Union of Romania Workers'. He was reportedly beaten, accused of being a member of 'Al Fatah', and subsequently released. Since then he has not corresponded or communicated with friends and relatives abroad and it is feared that he may once again have been forcibly confined.

In March 1975, Janos Torok, a textile worker from Cluj and a Communist Party member, criticized the system of electing representatives to the National Assembly at a Party meeting at his place of work. He was immediately arrested by state security officers and is reported to have been severely beaten during prolonged interrogation. He was later confined to the Dr Petru Groza hospital as dangerously insane, where he was forcibly injected with heavy doses of sedatives. On 3 March 1978 he was released on condition that his wife agree to sign a document making her her husband's legal guardian on the grounds of his alleged mental ill-health. Since then Janos Torok has been under house arrest in Cluj, and may leave his home only once a month when he has to report to a psychiatric clinic.

### STRIKING MINERS

In August 1977, miners in the Jiu Valley went on strike in support of a petition requesting the withdrawal of a recently introduced government pension scheme and called for improved working conditions and free trade unions based on voluntary membership. According to reports from a number of sources, up to four thousand strikers were later dismissed from their jobs, many of them being transferred to other mines. Those who had played a prominent part in the strike, in particular a twenty-member delegation that went to Bucharest to request an audience with the Communist Party Central Committee, were arrested on their return and sent without trial to work in other districts where they were demoted and put under police surveillance. Government officials have denied there was a strike, although they admitted there were 'problems' in August 1977 in the Jiu valley. They have also denied that

**Father Michael Godo has been sentenced to six years' imprisonment on charges of "illegal commercial activities" for legally collecting funds to build a church at Baile Herculane. State and religious authorities had been informed of his plans.**

**Nicolae Jeleu and Paul Chiracu, two drivers from Bucharest, were refused permission to emigrate. They barricaded themselves in their houses and displayed a notice that they were on hunger strike in support of their application. They were sentenced to 3½ and 2 years' imprisonment for "seriously disturbing the public peace"**

leading strikers were forcibly resettled. Unofficially, however, it has been admitted that a "handful" of strikers were "banished". There are no formal provisions for "banishment" under Romanian law; however, in practice, it would appear that Decree 24/1976, which enables state bodies to allocate people to centres of production can be used in effect to "banish" individuals. It is interesting, therefore, that Article 201 of the amended Law No. 5/1971 on "Identification Papers of Romanian Citizens and the Procedure for Change of Domicile and Residence" states that "for persons who are assigned or transferred to work for an undetermined period in another locality, where they are guaranteed housing, according to law, and where they live together with their families, the militia will put into effect a change of domicile to that area". According to Amnesty International's information, the miners thus "banished" have been assigned low-standard housing, described as "barracks". Furthermore, according to several sources, two strike leaders (engineers Ioan Dobre and Jurca) died shortly after the strike in circumstances that were never satisfactorily investigated by the police. Romania officials have denied that Ioan Dobre died and have stated that he is studying at home.

In February 1979 a group of intellectuals and workers from Bucharest and Turnu Severin announced the foundation of a "Free Trade Union of Romanian Workers" (SLOMR). In their manifesto they drew attention to increased unemployment and to the

forced retirement of dissenters on false psychiatric grounds. They called for improved working conditions and higher safety standards, an end to unpaid compulsory overtime and the abolition of special privileges for Communist Party members. This manifesto won support from workers in a number of major Romanian cities, including allegedly, that of a previously clandestine union of "workers, peasants and soldiers" claiming over a thousand members from Mures county.

On 6 March, two days after the SLOMR declaration was broadcast on a foreign radio station, the telephones of the movement's two representatives, Dr Cana, a medical practitioner, and Gheorghe Brasoveanu, an economist, were cut off, and in the next few days a number of members were detained by the police. Dr Cana and Gheorghe Brasoveanu were arrested on 10 March 1979, reportedly after their relatives had been persuaded to sign declarations that they were insane, under threat that the alternative to confinement in a psychiatric institution would be a long term of imprisonment. Dr Cana and Gheorghe Brasoveanu were said to have been confined to Jilava Prison Psychiatric Hospital shortly afterwards. Dr Cana was subsequently sentenced to

**Gheroghe Alexandru from Poiesti has been imprisoned in Caragiale prison for unofficial printing of religious literature.**

**Would-be emigrant Dumitru Muresan has been sent to a psychiatric hospital. Simon Holbura, Paramon Gagea and Gheorghe Budusan have been imprisoned after applying for permission to emigrate.**

**Members of the unofficial Free Trade Union of Romanian workers, founded in February 1979, have been imprisoned. Dr Ionel Cana was sentenced to 5½ years' imprisonment on unpublished charges.**

seven years' imprisonment (reduced to five and a half years on appeal). According to reports most recently received by Amnesty International, Gheorghe Brasoveanu was sentenced to three and a half years' imprisonment and is at present detained in Galati prison.

Nicolae Dascalu, a SLOMR member who had announced that a number of Bucharest citizens had decided to apply to join Amnesty International, was sentenced to 18 months' prison under article 94 of the amended 1974 Press Law for having disseminated information abroad without legal authorization. A number of other members were sentenced to terms of imprisonment of up to six months on charges of 'parasitism' - some of them have since been given passports to leave the country.

Another SLOMR member Eugen Onescu, was confined to psychiatric hospital (the Kula annexe of the Dr Marinescu Hospital in Bucharest) for three weeks. Virgil Chender, a spokesman for the Mures county union, who came to Bucharest in early March 1979 to announce support for SLOMR, has not been heard of since, and Amnesty International fears that he has been arrested and imprisoned.

**THE ADVENTURES OF**  
**Henry Maltravers**  
 a debonaire jetsetter  
 2  
 by Chris.

Our last episode of the adventures of Henry Maltravers left him suffering terribly with adventure withdrawal symptoms, an agonising experience and what's more thoroughly embarrassing.

Just then...  
 (Maltravers!!)

Look you'd better stay out here Sally, this is no sight for ladies.

what is it? Is Maltravers alright??

Penthouse  
 Slushy  
 Maltravers est.

Come on Maltravers, pull yourself together, you wouldn't want Sally to see you like this, now would you?

what? uh, who is it? Adventures... need adventures... uh hh!

Adventures, I need adventures

Sure we do Maltravers, Don't we all? Here drink this!

There you are Maltravers a scotch and a Peter Stoyvesant and you're as good as new

Thanks Casper

Hello Maltravers

Sally! you here too, you're a couple of hip top friends!

Yes for a while there I nearly lost my cool, but my friends helped me out.

And so they go off to celebrate Maltravers' recovery And to finish off Sally and Maltravers go home together to make beautiful music. (chuckle).

The next morning. Maltravers, where are you going?

Istanbul.

You can't keep a good man down. Sally must be cramping good old Maltravers's style. A man's got to do what a man has to do as they say. And it looks as though H.M. is off on another adventure already.

Chris.

BEAKS

Graaz, it's been a rough couple of weeks.

Parked in a potted palm in a grothola, eyeball to eyeball with the drinkers...

... doesn't give a bird much scope for her swoop.

I reckon it's a victory for magpism, Sal!

Pow! Pow!

It's not often they remodel an entire bar...

Zap! Think!

... to move the bear taps out of range...

Zing! Whop!

... just because they can't afford hard hats for the staff.

Ouch!

At least it's given us a chance to evaluate the Union's options for a new computer...

Which'd you go for, Bart?

Hard to say, Sal. The galache thing's more colourful...

...and it's more powerful software allows more than one direction to its activities...

... but on long-term economic grounds I'd go for Space Invaders...

... now it's down to 20c.

BEAKS 2-10

# GET THE FACTS STRAIGHT;

Although Bruce Lee Rogers presents tired old arguments in 'Some Ugly Aspects of Christianity' (Woroni, 5.8.80) I feel some reply should be made (yet again) and request reasonable space in which to do so.

To begin, some *general observations* are necessary. Firstly, Bruce takes statements by Jesus out of cultural and literary context, ignores expert exegesis, and thinks he has made valid points. He reaches into the past for his examples of Christian 'ugliness', ignoring Christian 'beauty', of which there are many contemporary examples. Finally, he ignores the fact that Christians actually believe in God and, therefore, the central part this plays in their argumentation. If God is, then the consequences are profound.

The significance of these points, especially the latter two, will appear as we go along. But now, to consider some of Bruce's more important points (some of the others not being of much importance at all). It's easy to be relatively brief in presenting the sort of argument Bruce has, but the person replying must correct, explain add relevant material omitted, and put much back into context.

Anyhow . . . Bruce says Jesus 'accepted ideas which could only be described as barbaric'. But we believe Jesus was God incarnate and did not 'accept' anything. He was the Wisdom of God, who actually *revealed*.

Bruce quotes the 'hell' verses from Matthew (25.41, 25.46) as examples of the barbarous. In the history of revelation the notion of hell as the place and state of those who are finally lost goes back to the Old Testament notion of Sheol as the place and state of the dead, the 'underworld'. In a long process of theological reflection, the state in question came to be understood differently of the good and the bad in keeping with their lives on earth. The notion of the fire of judgement burning in the Valley Hinnom (Gehenna Jer. 7.32, 19.6; Is. 66.24) also influenced the development of the theme. In keeping with the theology of his time, Jesus, like the Baptist, spoke eschatologically of hell as the eternal place of punishment, prepared not only for the devil and his angels, but for all who have rejected of their own free-wills the salvation offered by God. In cultural context, how else could He present it? The Catholic Church — I can speak of the position of no other — makes a distinction between the pain of the loss of the vision of God and the pain of the senses. It makes no official declaration on the pains of hell as such.



Roman soldiers

Bruce deduces from Matthew 10.14-15 that Jesus was basically intolerant. Not so! He was simply speaking with divine fore-knowledge of what awaits those who knowingly choose to reject God and drew a word picture His hearers would understand. Similarly with Mark 14.21 ('woe to be by whom the Son of Man was betrayed'). It was not that Jesus was unforgiving — after all, from the Cross He forgave who put Him there — but, again, that He knew what awaited an unrepentant Judas. Jesus, who told the story of the good shepherd out seeking one lost sheep, and who wept over Jerusalem, would not have wanted it so. He in fact loved with that love than which there is none greater. He accepted the Cross rather than back down on what He had taught; rather than betray those who had come to believe in Him.

Jesus did forbid 'putting asunder' that which had been sacramentally joined, a man and a woman in marriage, that is. He dared ask that love prevail, but did not say that if it did not, a wife had to stay and put up with brutality. He would also expect Christians to support her, as would be realised if Bruce had continued the quote from Matthew 25.41, which explains why the 'goats' were rejected by God: 'I (and even of the least of people) was hungry and you never gave me food; thirsty and you never gave me anything to drink; naked, and you never clothed me, a stranger and you never made me welcome; sick and in prison and you never visited me.' But this only reflects Jesus' assertion that the second greatest commandment is that we love our neighbour (every person) as ourselves. This is the real Jesus, who Bruce submerged beneath selected texts given his own subjective and atheistic interpretation.

He goes on to talk of the *inquisition* and other 'iniquitous aspects of Christianity'. Sure these happened — to Christianity's shame (but then Jesus himself did foretell that scandal would come). The people who committed the excesses of the inquisition were Christians, but it is neither 'cunning' nor 'cynical' to say that they were Christians in name only. It's a fact, in the light of Christ's teaching, which their actions went directly against. They were the sorts of people of whom a sorrowing Jesus might say from the certitude of His divine knowledge that it would have been better for them if they had never been born.

Anyhow, this is the ugliness of *humanity*, not merely of that section of it which pays lip service to Christ. No age and no section of humanity has been without the sorts of events which Bruce seemingly thinks Christianity alone is guilty of. I remind him, by way of example, of the horrors perpetrated under the Muslim Amin in Uganda; under government by Muslims and a Muslim government in Iran; in the atheist Marxist states of Stalin's Russia and Pol Pot's Kampuchea; in the religious State of Hitler's Germany. Unhappily it is a universal flaw in humanity (an original state of rebellion against our Maker?). Christians acting this way are not atypical people, but as Christians they are aberrant.

*Evolution?* If Bruce wants to know what the Church teaches about this, rather than reaching back for selective quotes, he should consult the *Encyclopaedia of Theology* (ed. Karl Rahner, Burns and Oates, 1975), which says in part: 'Philosophical and theological reflection proceeds on the assumption that the fact of evolution is established by natural science. With the resources of theology or philosophy this can neither be proved nor rejected as impossible . . .'

In *Humani Generis*, Pius XII directed that specialists continue research and inquiry into evolution. He also pointed out, among other things, that the evolution of the human body from pre-existing and living matter was not a certain conclusion and that revelation demanded moderation and caution in relation to it. I think a Catholic could accept evolution as long as also accepting that somewhere along the chain God intervened and infused into one species a spiritual soul, making that species alike unto Himself in its new spiritual dimension.

The encyclical also condemned those who empty the Genesis accounts of all historical sense. However, the history contained in these accounts was to be determined by exegetes, keeping in mind the process of inspiration and popular content of the documents and the metaphorical nature of the language of Genesis. In other words, it was not to be a foolishly literal blanket acceptance, and brief as all this is, it presents a very different picture than that painted by Bruce.

Nor was the story of *Galileo* quite as he painted it. I remind him that after Galileo wrote his 'Letters on Sunspots' (1613), in which, despite lack of decisive proof, he reasserted the Copernican theory, Cardinal Maffeo Barberini, later Pope Urban VIII, wrote to congratulate him on it. As Pope, Barberini wanted Galileo to continue his work, but to present the theory hypothetically. It was only when he went beyond this, boldly, rejecting the Pope's request and involving the Bible, that he ran into real trouble. However, no reputable Catholic source condones the treatment he received. And stacked against the ideological madness of Lysenko's genetics, it does not seem half bad, anyhow. Indeed, official Communist bigotry and anti-intellectualism (see *Science in Chains*) would be enough to discourage anyone from associating with the Marxist movement.

Meantime, Bruce might note the contributions to science by the following (more than merely nominal) Catholics, deliberately chosen from similarly less tolerant times: Galvani, Volta, Ampere, Coulomb, Pasteur,

Spallanzani, Mendel, to name but a few.

I'll deal with only one more point, that of *papal infallibility*. Bruce does not seem to realise just how limited this is — or how ancient the prerogative of papal authority is. The Pope is not infallible in or by any personal characteristic, but by the inspiration of the Holy Spirit when on rare occasions, after world-wide consultations these days, he exercises his office formally to pronounce infallibly on limited matters of faith and morals. However, contrary to what Bruce believes, no pope has yet pronounced dogmatically on a moral matter. They have made many statements on moral issues which have all the authority of the magisterium behind them, but no infallibly dogmatic pronouncement. Bruce obviously does not know the difference between dogmatic and merely authoritative statements, which indicates that he might not really understand the doctrine of infallibility, either.

Pius IX was not the first Pope to exercise this prerogative. For example, Pope Leo I in 449 pronounced on the divinity of Christ. He actually chided Archbishop Flavian of Constantinople for his delay in referring the Eutychian issue to Rome for decision.

In a final irony, Bruce quotes Lenin, the Paul of the proletariat (with apologies to St Paul), the disciple of a latter-day messiah, who invested himself with infallibility and his revelation with inevitability. However, it has been marked by as many enervating variations and divisions as has Christianity since sections of it abandoned the single foundation of the Rock. The dogmatic Lenin, with as little feel for religion as has Bruce, preached a doctrine which in its variations has given us 'uglies' like Stalin's terror, Russia's 'psychiatric' hospitals, Kim Il Sung's megalomaniac divinization, the mad excesses of China's cultural revolution, now denounced by the new leadership, Pol Pot's Khmer Rouge Kampuchea, the outrage of the sledgehammer blows which smashed in the 'human face' of Dubcek's socialism, Lysenko, etc. etc., etc., (The history of Marxism is the best school for anti-Communism, perhaps?)

Christianity is no prop, no opiate. There is indeed a sense in which it is a burden and a threat. It demands much, above all that we love one another as He loved us. It is a challenge to accept and preach the truth which sets men free. It rejects resignation and patience in the face of evil, insisting that something be done about them — now! Christians have a responsibility for all people, in brotherhood with Christ and under the parenthood of God, before whom all are equal. To this end Christians around the world are acting: from starvation areas of Africa; to Mother Teresa in Calcutta; to Archbishop Helder Camara of Brazil, (called the Voice of the Third World and quoted with approval, I believe, even by Marxists); to Archbishop Oscar Romero, who paid the supreme price; to nuns, priests and brothers, everywhere fulfilling a multitude of helpful, caring roles, freed by celibacy to give total, loving service to God and to people; to St Vincent de Paul Society men and women in parishes all around the world.

Bruce could do no better than join them.

R. James.

# READ THE BOOK!

The article by Bruce Lee Rogers "Some Ugly aspects of Christianity" in the Woroni of August 5th, really requires some answer. Certainly arguments against Christianity have been produced from early times. Jesus faced them during His own ministry, from the establishment religious leaders who didn't like his choice of working class companions, or his attitude to religious ritual and ceremony - to sets of rules which were supposed to bring people to God, but which really kept people from the Lord.

The arguments against Christianity have been backed up with action, too. The mass murder of the newly born children by Herod<sup>1</sup> was an attempt to stamp out Christianity - the fore-runner of violence which continues to this day (in places as diverse as North Korea and South Korea, the USSR and South Africa, Iran and Albania and El Salvador) against those who owe their loyalty to God<sup>2</sup> rather than the ruling class of their country<sup>3</sup>, those whose life is centred on a heavenly Kingdom, not an earthly one, one,<sup>4</sup> those who dare to love their neighbours as themselves<sup>5</sup> even when they have to break the law to do so.

I'm glad that Bruce makes a distinction between the Bible, Church tradition and the actions of individual rulers. Read Matthew Chapter 15 where Jesus reserves his strongest words for those who expect people to live by human traditions and not by the scriptures.<sup>6</sup> It is important to read the Scripture verses in context, and with some understanding of the overall message of the Bible about God's activity to redeem the fallen human race. Some teachings which are based on isolated texts taken out of their setting, are as bad as those with no biblical basis.

Is Jesus barbaric to tell people about Hell? No. I am known as an activist in the Anti-Uranium movement. I've seen films of the evil effects of radiation. Am I barbaric to tell people about them and try to stop more pollution of the earth? No. The barbaric attitude would be to know the consequences of uranium proliferation and then not to tell anyone about it! Not to warn the "pushers" of uranium to repent of their ways and leave uranium in the ground. The barbarians are the people who know the damage done by smoking or drink-driving and don't warn anyone - and who don't challenge the power of the multinationals and monopolies that push these "acceptable drugs". Jesus knew the ultimate destruction that results in people's lives when they are separated from God, and He used every means at His command to warn people - Old Testament imagery<sup>7</sup> Parables<sup>8</sup> and objects that were familiar to people, such as Gehenna, which was Jerusalem's garbage dump. As well as preaching about hell, Jesus spoke of the alternative, the positive joy and fulfillment, now and forever, received by those who follow Him. If you read the whole of Matthew 25 you'll get the context for verses 41 and 46. Jesus teaches about the need for Christians to be filled with the Holy Spirit (verses 1-13) tells them that everything they possess is a trust from God, and that they should use it for His purposes, and not just sit on it (verses 14-30, James 1:17) and then teaches them about what sort of thing they should do (verses 31-46, James 1:27) to provide material resources to the hungry, thirsty and ragged, and company (personal atten-

tion, human resources) to the foreigner, the sick and the prisoner. To the Christians whose faith is alive the promise stands "come, ye blessed of my father, inherit the kingdom prepared for you from the foundation of the world" (verse 34).

To those who do not agree with Him, Jesus' attitude is one of love, pleading always that they might turn to Him. But if people don't, they will receive the inevitable end of their lifestyle. Jesus' love is such that He lets us choose our direction, and does not treat us like puppets, even if our choice is dangerous to ourselves. The same with Judas. Jesus knew what Judas was planning and He knew that its result would be "woe" for Judas. He would have forgiven Judas, just as He forgave the soldiers who nailed Him to the cross<sup>9</sup>, but Judas would not accept the forgiveness.

As for women's ministry. There are women better qualified than I (such as Catherine Booth, Melody Green and Daisy Osborn) to give the meaning (in context) of the passages Bruce quoted. Suffice to say, it's not as bad as Bruce made it sound, although some church men (from insecurity, or conformity to the surrounding society) have acted as though it was. Whenever the church has been sensitive to the Holy Spirit, the result has been a rise in status for women and a release of their talents in dynamic church activity (Don't laugh, there's a lot of it going on today, especially in Africa).

We need to define what a Christian is. Someone who has realized their sinfulness and accepted the forgiveness which Christ purchased on the cross. Someone who uses their talents in Christ's work, who designs their life, their studies, their home, around being useful to the Lord, in using their talents to meet human needs. Someone who hears what Jesus says and does it<sup>9</sup>. It's not enough to be a nominal Christian; to just call Jesus "Lord". To enter the Kingdom of Heaven you have to obey, to do the will of the God of Heaven<sup>10</sup>. Jesus said "If you love me, keep my commandments."<sup>11</sup> So, to see if someone is a Christian, we have to see if their actions are obedient to Christ.

What then are Jesus' commandments? "Love your enemies."<sup>12</sup> Give first priority to spiritual things, and trust God to provide your material needs.<sup>13</sup> Do not accumulate wealth on earth, but use your talents for doing good.<sup>14</sup> "Love one another as I have loved you."<sup>15</sup> The Christians are the ones who do these things. People who act in an unloving manner are not Christians, according to Christ, and who knows better who the Christians are, Jesus or Bruce Rogers? Once we accept Christ's definition of His people, His followers, we can assess if historical personalities have been

Christians or not. This is not "cunning and cynical . . . Christian apologetics". This is seeking the truth about people in the light of God's authority.

If we look at the people active in *The Inquisition*, we see their complete disobedience to Christ. Bruce mentions that "heretics" faced confiscation of goods, and banishment. In fact, the person who reported the "heretic" could receive the property after the "heretic" was out of the way. Who would respond to this material incentive to dispose of a neighbour? Materialists; people whose lives were built around the acquisition of material things, who covet their neighbours' property<sup>16</sup> and are willing to kill to get it. This is a long way from Christianity. Even if the person in the next house is an enemy of yours, Christ commands you to love them. If you love someone you don't kill them. You pray for them and ask God to bless them with changes in their behaviour (Don't laugh! It happens all the time.) Rulers or Princes who called themselves "protestant" because they wanted to escape the political power of Rome, were no more Christians than the sinners who pursued their ambitions by attachment to the Pope. The same applies to others throughout history, such as the Ustasa. Killing someone is no way to make them a Christian. The violence Bruce describes is normal nationalist and ruling class behaviour. It's certainly not Christianity. So called "witch burnings" were often the elimination of competition by those who monopolized the "healing arts". The AMA don't burn people, but they are jealous in monopolizing the medical field, from materialist and not Christian motives. As a medical student and a dialectical materialist surely you know this Bruce.

We need to distinguish born again Christians serving Christ from nominal Christians who first make up their minds what they want, and then seek to justify it from the Bible.

If you are going to do something in the name of the God of the Bible, you have to do what the Bible (completed and delivered to us) says. In this case one doesn't find mutually exclusive directives.

When meeting a witch or warlock, the Christian teaching is to pray for their deliverance.<sup>17</sup> A Church that has lost the power to cast out demons and uses physical (carnal) weapons against its enemies is totally foreign to the concept of a Biblical church, of whom it is specifically said "the weapons of our warfare are not carnal, but spiritual".<sup>18</sup>

As attitude to the Jews goes, a Christian receives only one teaching. God's attitude to the Jew is still "I will bless them that bless thee".<sup>19</sup> Anti-semites direct their hatred "towards the apple of God's eye"<sup>20</sup> and the Bible (being written from Genesis

to Revelation by Jews) is resolute in condemning this evil.

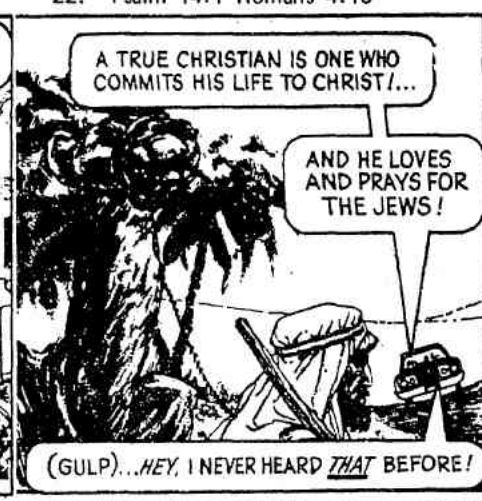
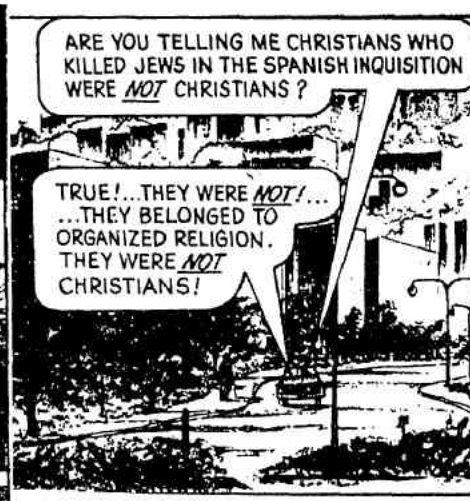
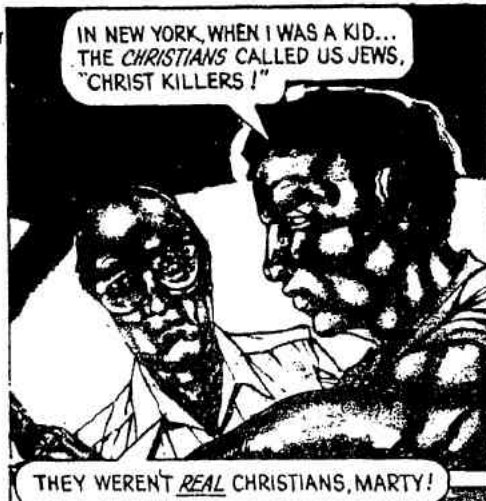
Bruce had already printed a verse on this topic before he said "It is clearly possible - in the name of the God of the Bible - either to . . . force Pagans to be baptized or leave them to full Freedom of conscience", the most violent action disciples could take against those who refuse to hear the Gospel was to shake the dust of their feet against their house<sup>21</sup> to kick up their heels and get on the way to find someone who did want to listen. This shows how far the crusaders and the Ustasa were from Christianity.

But at the end of his catalogue of crimes he accuses the Christians of self-righteousness. Basic to the teaching of Christianity is that "There is none righteous, no, not one"<sup>22</sup>. Christianity is engaged in a constant world wide struggle to wake up those who believe they are themselves righteous enough to be acceptable to God. (Thousands do awake, daily).

Finally, a note from Lenin closes his article. As one who has been to the USSR, Romania, Hungary, Czechoslovakia and Poland I'll rephrase Lenin to describe the role of Communist propaganda as I saw it in those countries. "Communism teaches those who toil in poverty all their lives to be resigned and patient and consoles them with hope of reward in some far-off stage of world revolution where the State withers away and there's peace and prosperity for all, where socialism becomes communism. It is an opiate to make the slaves of the military and the bureaucracy desire their spirituality and their dreams for a better life here and hereafter". Thank God that people like the Polish strikers are starting to see through it. Dozens of Communists are turning to Christ every day, in Eastern Europe and on every other continent. He is waiting to receive you Bruce.

Nick Gillard.

1. Matthew 2:16
2. Acts 5:29
3. Matthew 2:2-3
4. Hebrews 13:14
5. Leviticus 19:18 Matthew 22:39
6. Isaiah 29:13 Matthew 15:9
7. Isaiah 66:24 Mark 9:44
8. Luke 23:34
9. Matthew 8:21-24. James 2:22
10. Matthew 7:21
11. John 14:15 John 15:14 (both)
12. Matthew 5:44
13. Matthew 6:33
14. Matthew 6:19.
15. To the extent of laying down your life (John 15:12-13)
16. Exodus 20:17 Ephesians 5:3 (This is an example of the lusts of the flesh, just as much as sexual exploitation)
17. Acts 16:16-18 19. Genesis 12:3
18. 2 Cor. 10:4 20. Zechariah 2:8
21. Matthew 10:14
22. Psalm 14:1 Romans 4:10



# BUSH WEEK 1980

Photos by: Trevor Graham & John Lamb



I am an exciting and wonderful person if I can drink beer quickly.

I am especially exciting and wonderful if I can drink beer quickly and then vomit.

I am most especially exciting and wonderful if I can drink beer quickly and vomit in the company of a lot of men exactly like myself.

Not only am I exciting and wonderful but I am also exceptionally amusing if I can drink beer quickly and vomit while loudly expressing my hate and fear of women; in the company of a lot of men exactly like myself.

I am the most exciting, wonderful and amusing person in the world if I can do all these things and demonstrate an anal obsession.

As the Australian National University is a prestigious centre for beer-gutted, misogynist vomiting anal obsessives, I am proud to enjoy the company of a lot of men exactly like myself.

Roland





## 2XX LIGHTS UP

ANU Union, Sunday nite  
September 21, Upstairs.

One of the highlights of 2XX's annual benefit concert will be the 'Official Blues Bar' operating upstairs in the Union from 8 pm.

This is a first for 2XX, as it brings together a wealth of talented Canberra musicians, many of whom have been integral to the development of rock 'n roll in this city, and whose names are synonymous with raging good times.

Ginny Lowe and Dave Kain have been playing around town as a duo for the last four months, playing mainly jazz standards. Ginny and Dave have built up a strong following of jazz enthusiasts and rock 'n rollers alike.

Dave Kain is the most well-established musician currently playing in Canberra, and a master of country, rock, jazz and blues styles.

Ginny Lowe started singing in Canberra when she was 18, and over the past four years has played in three highly successful bands, including the 'Little Jim Band' in 1978 with Fred Olbrei, and in 1979 with Canberra's most highly acclaimed jazz/blues outfit 'El Roco'.

The Grind (Barry McCulloch on bass and vocals, Scotty Ingram on lead guitar and Pat Italianno on drums), are a full tilt blues 'n boogie outfit that will blow your sox off.

One of the highlights of the Blues Bar will be the appearance from Sydney of Continental Rob and the Dynamic Hepnotics, perhaps the foremost exponents of rhythm 'n blues 'n soul music in this country. Formed in Sydney in 1979, the band features Continental Rob Susz on lead vocals and and harmonica, Allan Britton on bass, Bruce Allen on sax, Andrew Silver on

guitar and Rob Soutor (formerly with El Roco) on drums. The Hepnotics play irresistible dance music, drawing on such influences and James Brown, Wilson Pickett and Willi Dickson as well as their own repertoire of classy originals.

The climax of the night's festivities will be the Lights Up Combo, featuring some of Canberra's most accomplished jazz and blues musicians in a never-to-be-repeated line-up. On lead vocals will be Ginny Lowe, coming together with former partners-in-crime Fred Olbrei (Little Jim Band and Captain Matchbox) on fiddle; Jerry Gardner (El Rocco) on bass and Dave Kain on guitar. Playing drums will be George Bennett, who is perhaps best remembered as drummer and vocalist with the inimitable 'Kevin McLaughlin and the Murrumbidgee Orchestra'; and making his musical debut in Canberra on the evening will be Tim Coyle (ex-Elks) on electric piano.

Undoubtedly one of the most exciting line-ups we've seen on stage at the Union for a long time, and shouldn't be missed for the world — it'll be a nite of scorching jazz and rhythm 'n blues.

Over the past two years of XXtravaganza a strong tradition has grown up whereby Canberra musicians donate their services free of charge. And this year is no exception. Our special thanxx goes to the Dynamic Hepnotics for making themselves available for the night, to all the Canberra musicians who are donating their time and services to 2XX, and to Ginny Lowe for her efforts in co-ordinating the Lights Up Combo.

## TRIX

## WHY YOU SHOULD NOT GO TO TRICKS

Never trip over and spill cider at Tricks. It happened to me once and I'm not quite the same now. I lay twitching between a fish-netted leg and a space invaders machine. Untangling my sorry carcass, I looked up to see the most scorning, loathing sets of nostrils and eyes in existence — these folks really hated me!

It's a part of this image thing, see — even the dummies in trendy shop windows are scowling this year. The idea at Tricks is to try and ooze as much latent violence and unspoken revulsion and superiority as possible (one night I saw a youth standing in a red space-suit hating a piece of wood pannelling near the dance floor).

Lots of eyeliner and a \$50 black plastic pair of pants or skirt (slashed lovingly by Christian Dior with a white-gold razor blade) will also get you in the door, and you won't be elbowed or hated off the miniscule dance floor.

It's very dark in Tricks. In fact it's so dark that I tripped over once . . . . This darkness combines marvellously with heat, cigarette smoke, thin plastic-leather people, and new wave music to lend Tricks a peculiar atmosphere. Actually the music is often very danceable and listenable if you are interested in what is happening to music now, rather than what happened to music five years ago in America — as you can hear at Christy's, self-service petrol stations, or A.J.'s.

The drinks are expensive enough to ensure that any Uni student with foresight will be rather well pissed by the time she/he decides to brave the subterranean penumbra of Tricks.

If alcohol doesn't do the job there are often giggly bottle-sniffers in dark corners who may let you join them in writing-off a few zillion cells.

All of this assumes that you will be allowed in the door. To succeed here, it seems that you have to be something of a mind reader. For although Tricks doesn't have as strict dress regulations as most other night-spots, your admittance apparently hinges on the caprices of the character at the door. Don't be surprised if you are turned away without any real reason — the bouncer hasn't liked the line of your clothes, or your ears, or something . . . .

I suppose this article should have been headed 'Why you should not go back to Tricks'. I can understand going there once for the adventure — it's just returning that puzzles me. Yet people still go back for more, with the same self-destructive mechanism that causes flies to head straight for the ultraviolet insect zapper . . . .

Richard Roxburgh.



## CLASSICAL RECORDING NEWS

Many new records of classical music have been made in the last few months. One of the busiest of the major recording companies has been Deutsche Grammophon (D.G.). Milan has been the scene of two new Verdi recordings from D.G., both with forces from the La Scala conducted by Claudio Abbado. One is the *Requiem*. The other is *Un Ballo in Maschera* — with a cast including Kattia Ricciarelli, Elena Obraztsova, Placido Domingo, and Renato Bruson. The same company has also had recording teams in Vienna. The Vienna Philharmonic will appear in three recordings: Verdi's *Rigoletto* (under Giulini), Wagner's *Tristan und Isolde* (with Hildegard Behrens as Isolde, conducted by Leonard Bernstein) and a New Year concert directed by Lorin Maazel. A story in the American magazine *Opera News* reported that D.G. had also recorded Richard Strauss's *Die Frau Ohne Schatten* from performances at the State Opera, which featured Birgit Nilsson and were conducted by Karl Bohm. At the time the story appeared

release of this recording had been delayed pending the outcome of negotiations with the Philharmonic. In view of the dearth of modern recordings of this work, it is to be fervently hoped that all difficulties can be overcome. In Berlin, Lorin Maazel continues his renewed association with D.G. with a performance of the Tchaikovsky Violin Concerto; the soloist being the young Soviet virtuoso Gidon Kremer. Under the more familiar hand of Herbert von Karajan D.G. have entered the digital recording field quite spectacularly with a new version of Wagner's *Parsifal*. Based on Karajan's Salzburg production of this opera, the recording will feature Peter Hoffman, Jose van Damm, Siegmund Nimsgern and Kurt Moll. Daniel Barenboim, now under exclusive contract to D.G. will continue his cycle of the Bruckner symphonies with the Chicago Symphony Orchestra. This series will include the symphony designated No. 0 by Bruckner, and some choral works including the cantata *Helgoland*.

Another Bruckner symphony, No. 6, is also expected from Decca. The Chicago Symphony, this time under Sir Georg Solti, their music director, having recently taped the work, Solti has also indicated to Decca that he would like to make a new recording of *Tristan*; his old Decca one was made twenty years ago and Solti, in an interview in *Gramophone*, said that he felt that his views on the opera had changed sufficiently to warrant doing it again.

Bruckner's arch-rival Brahms is represented among projected recordings by the First Piano Concerto, played by Stephen Bishop-Kovacevich for Philips. The same company will also record the soprano Jessye Norman in Berlioz's *Nuits d'ete* and Ravel's *Scheherazade*. Both of these records will also feature the London Symphony Orchestra conducted by Sir Colin Davies. Bishop-Kovacevich will also appear by himself in a coupling of Schubert's *Klavierstücke* and *Moments Musicaux*.

Finally from H.M.V., digital recording sessions are projected in the United States with the Philadelphia Orchestra. Following his success with the Beethoven 7th Symphony, Riccardo Muti will now record the 4th, and also a disc of Spanish music including Ravel's *Rhapsodie Espagnol*, de Falla's *Three Cornered Hat*, and Chabrier's *Espana*. The veteran Eugene Ormandy will make his third stereo recording with the Philadelphia Orchestra of Richard Strauss's *Also Sprach Zarathustra* this year before he retires as the orchestra's music director after 44 years in this position. Muti has been appointed his successor. Release of these recordings is expected later this year and early in 1981.

Andrew Maher

# REID HOUSE

## -innovative theatre

Reid House adds a splash of colour to the dull mediocrity of the Canberra scene, both because of the brightly painted interior and mural on the roof of this rambling old building in Civic, and the exciting theatre produced by various groups that use Reid House as their home base.

Reid House is the home of Canberra's community theatre organisation, Reid House Theatre Workshop Inc. and has four theatre spaces. R.H.T.W. includes Canberra Youth Theatre, and the Jigsaw Company, and runs programmes for children. R.H.T.W. also supports several other independent organisations like Fool's Gallery Theatre Co., Women's Theatre Workshop and Canberra Community Arts Front Inc.

A closer look at the different groups gives an idea of the range of work undertaken.

Canberra Youth Theatre — is in some

ers of the need and value of theatre as an educational resource, and now forms the administrative and professional heart of Reid House.

The company works as a cooperative — a director, Joe Woodward, an administrator, a secretary and five performers. Between them they have produced consistently original and stimulating work.

Their main work is in schools working with children from pre-school to secondary college and in community venues such as parks, hospitals, institutions and shopping centres. Over the past four years the Company has reached over 70,000 people through their theatre programmes, and their work has been seen in Adelaide, Sydney, Brisbane and Melbourne, not to mention a number of country centres.

The Company's theatre-in-education repertoire includes "The Empty House", "No No's Nose" and "Me Jack you Jill". "Me Jack You Jill" examines sex role discrimination and



Workshopping for "Images from the Background" — Fool's Gallery Theatre Co.

They are currently preparing a new children's play "Hurdy Gurdy Ghost Gum" to be performed in the Playhouse in September. Members of the company are: Robyn Alewood, Catherine Ball, Camilla Blunden, Steven Payne, Michael White, Joe Woodward and Anne Yuille.

Fools Gallery Theatre Co. is Canberra's fulltime experimental ensemble performance group. Formed in 1979, the group consists of seven performers, an artist, director and production manager. It is a fulltime, highly innovative company that has been working toward the development of new and powerful theatre, creating their own script and production collectively.

The group has received very little financial support from local bodies. The only support so far has been in the form of a \$10,000 Director's Development Grant to Carol Woodrow from the Federal Australian Council in 1979. She was the first woman to receive this grant. They are presently applying for housing grants from the Australia Council for their forthcoming production entitled "Images from the Background".

The group has just finished six weeks' hard work transforming the old kitchen at Reid House into a performing space, capable of seating 100 people, for "Images from the Background" to be presented in September.

The company produced a very successful and original adaptation of "Alice in Wonderland" last year. However "Alice" did not reflect the company's true aims or commitment. The primary research for the group's performance is centred on the historical, cultural and political manifestations of sexual oppression. The culmination of 2 years of hard work and months of intensive workshopping, "Images From the Background" will consist of 4 separate and self-contained images — plays or "shows" — which together make a complete picture, but which individually concentrate on different metaphoric, cultural and political aspects of the history of patriarchy, and the liberation of rejecting sexist philosophy. The first image presented will be "S.O.P." — "Standard Operating Procedure" a title derived from a Vietnam Veteran's



ways the historical base and lifeblood of Reid House and is a focus for varied and intense creative energy. It was formed in 1972 with Carol Woodroffe as director and over the years has gained a reputation for stimulating and innovative theatre. John Oakley is the present director, and conducts activities with the assistance of a number of tutors, and members of the Jigsaw Company, (and Tim Mackay who is John's Assistant).

Five productions are planned for this year — "Under Milkwood", "The Killing Game", "Scott of the Antarctic" and two group created pieces.

All the productions are created after an extensive period of workshopping. This enables the children to improvise and create images, gradually developing themes that are related to the script. At the same time the kids are learning self confidence and building relationships with others in the group. Tim feels this is one of the most important aspects of youth theatre. Personal growth is coupled with a sense of achievement and creativity.

There are ten groups with 15-20 people in each between the ages of five and 25.

The Jigsaw Theatre Company grew out of a perception by Youth Theatre work-

poses the question of how this occurs. The play was researched and workshoped by the company and scripted by Peter Wilkins in 1979. This year they have worked with playwright John Romeril on an adult's community show on unemployment called "700,000". This hilarious black comedy on unemploy-

ment is available for performance to any interested groups by phoning Reid House Theatre Workshop Inc. on 47 0781.

Each year the Company presents a children's theatre production in a public venue, these have included "Winnie the Pooh" and "Wind in the Willows"



The Jigsaw Co. in a scene from "the 700,000"

# CASINA

## -classical farce

Theatrum Classicum, ANU Arts Centre, 26,27,28,30 September and 1 October.

One of the vital things that the forthcoming census will not tell us, is the number of Latin-speaking female impersonators in Canberra. Theatrum Classicum can tell you that their number is by no means large; not large enough for this year's production of Plautus' play *Casina* to take that one final step to authenticity, of having men play the female parts. For the production of the *Menaechmi* last year, the director, Pollux Hernandez-Nunez, worked for eight months on the scanty literary and visual evidence on Roman theatre. Paul Monaghan who is directing the *Casina* this year has worked a similar length of time and has come up with some slightly different answers to some of the gaps in what is know about the genre.

*Casina* is one of Plautus' last plays and once of the more 'musical'. The whole thing is in verse, but about a third of the text is 'cantica', which last year were sung as songs, this year they will be chanted in metre, an interesting and (possibly) more 'authentic' variant on the bombastic acting style made necessary by the use of masks in huge outdoor theatres, where the audience sat chatting or eating or moved about in holiday mood throughout the performance, to the accompaniment of sausage sellers! To keep their attention it was first of all necessary to be heard, and to chant, as many theatres (and religions) have found,

is an excellent way of making yourself heard. The metre is a fascinating study in itself, with heavy aggressive metre for the domineering matron and tripping, weak metres where words tumble over each other, for her terrified, cowardly husband. The metre eloquently follows the character and emotions of the moment.

Another variant on last year's production lies in the realm of costume. Besides being generally more ornate, or rather garish, all characters this year will be wearing a sort of tights-suit, i.e. a combination of long-johns and long sleeves. They will be skin-coloured, and meant to represent the real thing. The suit is a left-over from an earlier period (Attic Old Comedy) where they were used to attach a phallus to, and for body padding, (don't worry, we won't be wearing the phallus).

The *Casina* is a somewhat shorter play, with a much smaller cast (seven main speaking roles) much more dramatically condensed with more mime and farcical elements, and far more visual. It is also considerably more obscene.

*Casina* is a foundling who grows into a beautiful young girl, as a slave, in the home of Lysidamus the lecher. Both he and his son fall in love with her and Lysidamus plans to marry her to his slave, so that he can have her for himself (he cannot marry a slave). Lysidamus's wife, Cleostrata, plans to marry her to her slave, so her son can have *Casina*. This play is



Last year's production of *Menaechmi*

unusual in Roman comedy insofar as it is the wife and not a slave who motivates the action. Cleostrata plays a very nasty trick on her husband to expose his lechery and unfaithfulness. At the wedding and in the marriage bed she substitutes her (male)slave for the bride, and then waits with her friend and slave confidante, outside the door of the marriage chamber, for her husband and the disappointed bridegroom to come staggering out, pitifully eager to tell about their appalling experiences with the coy and blushing, but somewhat hairy and muscular bride. The plot lends itself to a great deal of visual clowning, and to rather raunchy subtitles, which, as in last year's production, will be projected onto a screen throughout the play. There is considerably less actionless dialogue than there was in *Menaechmi*, where the humour was verbal and situational rather than visual and obscene.

Those who (justifiably) found the *Menaechmi* very long... will be delighted to hear that their dose of theatrical history/historical theatre will be shorter this year.

Those with a taste for sentiment and social justice may be pleased to know the end of the plot: *Casina* turns out to be not a slave but the daughter of the free and rich man next door, so she ends up marrying the son after all, and escaping the designs of both Lysidamus the lecher and the two buffoon slaves. Both the real bride and bridegroom, oblivious to all the machinations going on around them, (and, we trust innocent of all sexist attitudes to one another!) never appear on the stage.

There will be two other functions held in conjunction with the production of the *Casina*. Patricia Bridges, the painter who designed and painted the set and made the masks for the *Menaechmi* will be doing the same this year and will have an exhibition

of her works, including masks and a videotape of last year's production, in the foyer of the Arts Centre during the season. Patricia Bridges has won a number of First prizes in art competitions in Canberra recently and at Australia House in London.

#### Performances:

There will be a schools performance on the afternoon of Thursday 25 September, and public performances on Friday to Sunday 26 to 28 September and on Tuesday and Wednesday 30 September and 1 October. On the afternoon of Friday 26 September there will be a Plautus Symposium in the Humanities Research Centre in the A.D. Hope Building.

Four papers are likely: One on Plautus' stagecraft, one on the *Cantica* of Plautus, one on the *Casina* and one on Roman Comedy and Japanese Farce.

Cicero says that Plautus died in 184 B.C. The text of the *Casina* mentions that Bacchan revellers have been banned, and this happened in 186 B.C. This means that the *Casina* was probably written about 185 B.C. or 2165 years ago. As far as ancient sources (and availability of Latin speaking female impersonators) allow, this will be a recreation of what happened on the Roman stage about the beginning of the second century B.C., with stock characters, masks, declamatory acting style, outdoor stage set with Roman altar, Greek costumes and actors who address the audience, all in Plautus' conversational Latin. The purpose is to show that Plautus is alive in his own dreams, that European comedy has its roots in him and that laughter is both timeless and universal. As well as being (we hope) entertaining and interesting theatre, it should be a fascinating experiment in theatrical archeology.

1979

## MENAECHEMI



1980



## CASINA

### THEATRUM CLASSICUM

description of rape in Vietnam. The other images are titled "Sleeping Beauty", "Original Sin" and "Be-ing". The last is a celebration of how the group would like to be.

The Company will tour Melbourne and Sydney with this production next year. Members of the company are: Carol Woodrow, director; Julie Wood, artistic director; Michael Spears; Inge Kraal; Jo Fleming; Marcello O'Hare; Eva Czajor; Tony McGregor and Lisa Bendal.

Women's Theatre Workshop was started in 1979 by Camilla Blunden and Robyn Alewood as a result of the growing interest in women's issues and women in the arts.

Last year the group performed "Three Women" and "Alison Mary Fagan". Women's Theatre Workshop is currently wr-

iting a piece based on girl's school stories of the 20's and 30's era. This piece will be performed in September.

Women's Theatre Workshop received funding from the Department of the Capital Territory towards their production in 1979.

Other activities based at Reid House are:

**Multiaris for Children.** Every school holiday drama/multiaris programmes are run for children between the ages of 5 and 12. Programmes are usually structured around a story or theme chosen in advance by the leaders; as the week progresses the story evolves to accommodate the ideas of the children. Activities incorporated in the programme may include: drama games, painting, building, tie-dyeing, pap-

per mache, mask making, body painting, puppet-making, clay modelling, stilt-walking and cooking. These programmes are usually run by Youth Theatre people.

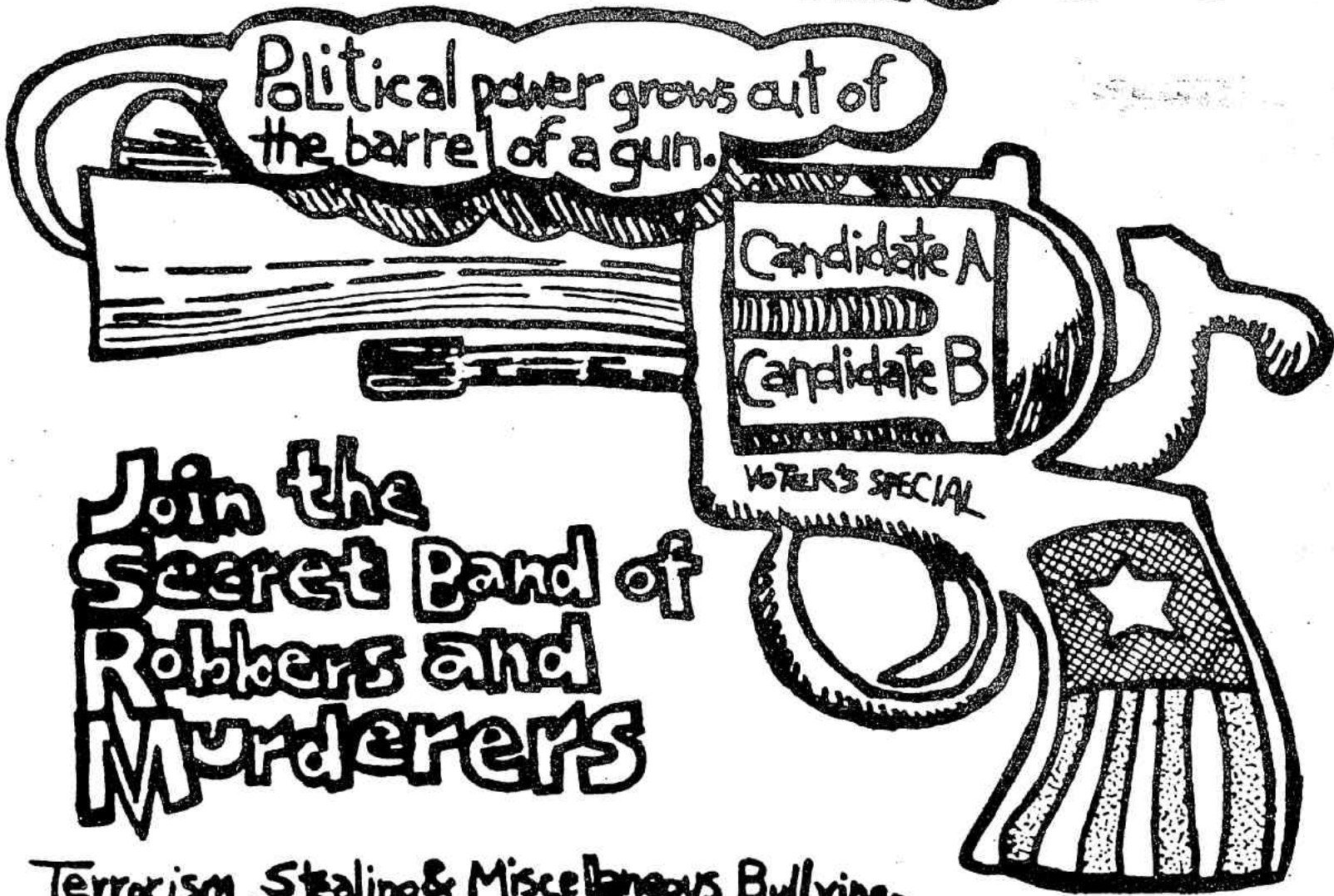
**Canberra Community Arts Front Inc.** formed by Peter Sutherland (former administrator of Reid House Theatre Workshop) is a collective of independent community artists formed to develop community arts in Canberra, and to offer an administrative and supportive base for the work of its members. CCAF presents the "Good Goose - A Proper Gander At The Arts" programme on 2XX each week; compiles and distributes "Info Pak" a free monthly bulletin of community information; and publishes "Muse" a new arts and entertainment magazine. For much

of 1979/80 CCAF has been involved in a number of major children's multi-arts projects including Sunday-in-the-Park, three country multi-arts tours, and the Summer Solstice Fair.

Reid House is soon to be demolished to make way for a multi-million dollar convention centre - again money is tight. However, the groups based at Reid House are to be relocated, probably at Gorman House. A considerable amount of money will be spent on converting the building to theatre space. The main worry of the groups is that the new space will be neither as large or as versatile as Reid House.

It is vital that the activities at Reid House be not only maintained, but expanded, so as to continue to be of service to the community.

# Do it. Vote.



**Join the  
Secret Band of  
Robbers and  
Murderers**

**Terrorism, Stealing & Miscellaneous Bullying** — we voters enjoy it! We voters enjoy it! Assorted underworld activities intended to force our will on all. Only 15% of us choose to elect rulers, but since our government has all the guns and goons to use them, the rest of the people who don't support us are forced to pay "protection" money — tax — or suffer. Our morals are made law. We dictate modes of dress, permissible literature and religious customs. We run others' lives! We are a violent terroristic minority.

our rulers don't have to obey our orders, of course. Try demanding that your "representative" vote as you would. He doesn't have to. Who does he represent? By what authority?

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